

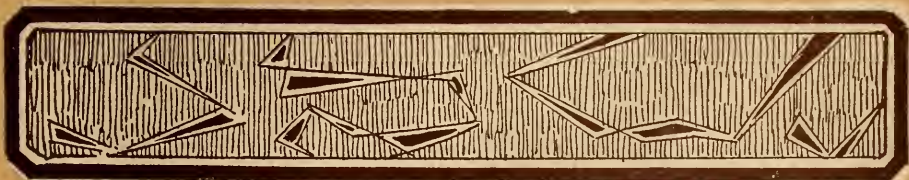


# IMPROVEMENT ERA

Vol. XVIII

MARCH, 1915

No..5



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL  
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF  
JESUS CHRIST OF LATTER-DAY SAINTS

PUBLISHED MONTHLY BY THE GENERAL BOARD AT SALT LAKE CITY, UTAH



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The first excursion date from  
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**JANUARY 30, 1915**

Limit, March 15, 1915

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# WINTER

The fragrant flowers have lived  
And died, to live again.  
The bees all snugly hived,  
Await the spring's return.  
Dear summer birds have flown,  
To seek a winter nest.  
All withered leaves have blown;  
Kind nature seems to rest.  
The hearthstone embers glow;  
Sweet fireside lore and song  
Enthrall; while drifting snow  
Brings joy the whole day long.  
All cattle free from cold;  
The merry sleigh-bells chime.  
Who says "King Winter" old  
Brings not a jolly time?

© F. Ursebach.





DR. JOHN A. WIDTSON

President of the Utah Agricultural College, and originator of the annual Farmers' Round-Up and Housekeepers' Conference. Dr. Widtson is also a world authority on dry-farming and irrigation. His recent work on "Principles of Irrigation Practice" has just been issued by The Macmillan Co., New York and London.

# IMPROVEMENT ERA

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VOL. XVIII.

MARCH, 1915.

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No. 5.

## Bringing the Farmer to School

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### A New Way of Getting the Gospel of Better Agriculture Before the Man on the Soil

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BY LON J. HADDOCK, B. S.

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"Mirandy, hev y'u seen my fountain pen anywheres?"

"No, Josh, I don't know where it is, unless, mebbe, I hev put it in my note book along with my recipes."

"Well, I've got tu hev it tu git them irrigation formulies figgered out before the mornin' session."

A farm boy and girl going through the usual performance of hunting up their school paraphernalia, you say. But you are wrong. This is but one incident typical of a hundred like incidents occurring in the farm homes of Utah at the present time. And it is not the farm boy and girl who are putting on the main performance, but it is the grizzled and bronzed old farmer himself, and his good housewife who are thus discussing the necessary preparation for the morrow's lessons, for in Utah Pap and Mam are actually going to school! Yes, strange though it may appear, the Utah farmer and his wife are really registered at the Agricultural College. Nor is registering alone the *summum bonum* of the proceedings. They are registered for a purpose. Previous arrangements have been made for taking care of the children and the farm during their absence. Now they are busily occupied, from early morning till late evening, in attending the various lectures given by the college and government experts, supplemented by the practical talks of the very best farmers and housewives of the state. They are making notes, asking questions, solving problems, figuring out formulas, and a hundred and one other mental gymnastics, all strangely new to the average slow-

going, stay-at-home man on the soil. Hence the anxiety to discover the hiding place of the much-needed fountain pen, that he may be prepared on the morrow to keep abreast of the new ideas and suggestions which his previous experience tells him will be so freely disseminated.

To teach the farmer how to make farming a BUSINESS: Such is the standard set by Dr. John A. Widtsoe, President of the Utah Agricultural College, who, in addition to presiding over one of the most wide-awake colleges in the west, is a recognized authority on the twin arts of agriculture; viz., Dry-farming and Irrigation, having been, up till recently, president of the International Dry-



GENERAL ASSEMBLY OF FARMERS AND HOUSEWIVES IN FRONT OF  
THE UTAH AGRICULTURAL COLLEGE

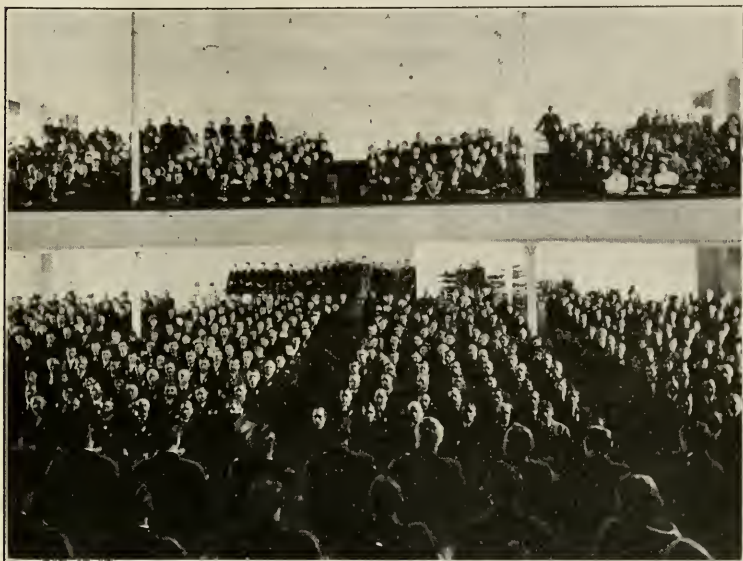
farming Congress. He is the author of the well known book, *Dry-Farming*, and a new 500-page work, just issued by The Macmillan Co., New York and London, on *Principles of Irrigation Practice*, as well as divers and sundry other works bearing on these and other important agricultural subjects.

To accomplish the purpose announced at the beginning of this paragraph, Dr. Widtsoe and his associates, some years ago, conceived the idea of putting on an annual Farmers' Round-Up and Housekeepers' Convention. He had the matter figured out something on this wise: The Agricultural College was established by the people of the state. Not by a few of the people, but by ALL the people. To the maintenance of its institutions of higher learning the taxpayers of Utah were devoting 86 per cent of the entire revenue of the state. But the records at the Agricultural College showed that less than one-fifth of one per cent of the entire



population of the state was registered at the institution, and this fraction of one-fifth of one per cent was made up almost exclusively of young people. True, they were mostly the sons and daughters of the families living in the rural sections of the state, the families which the Agricultural College was designed primarily to assist. But, after all, the few students registered were scarcely as a "drop in the bucket" compared with the vast army of people out on the farms, and in the shops, factories, and mills, scattered from Portage to Kanab, and from Vernal to Deep Creek, over the state.

But the standing expense of the college went on just the same.



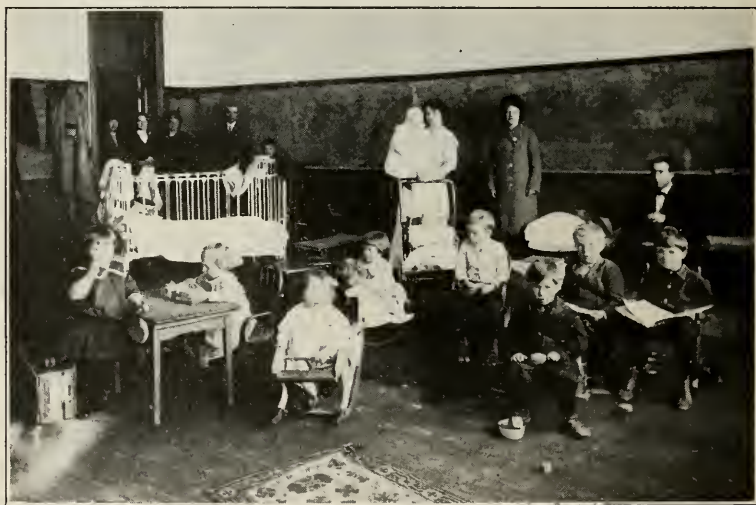
FARMERS AND HOUSEWIVES IN JOINT SESSION IN COLLEGE CHAPEL

Whether the register showed one hundred, one thousand, or only one dozen students in attendance, the faculty upkeep continued. Men might come and men might go, but salaries went on forever. Such being the case, what was the advisable thing to do? Obviously to extend the usefulness of the college to such a point that the faculty members might be kept industriously employed, and that the people of Utah, the supporters of the college, the men and women whose taxes provided the bone and sinew for the institution, might get the maximum of efficient service with the very minimum of effort.

Having arrived at this determination, the outlining of a policy became a simple matter. A campaign of extension work was

immediately begun. A program to continue all winter was planned out a year in advance. Promptly with the opening of the regular school term, in the fall, the propaganda was begun. A series of itinerant farmers' and housekeepers' "schools" had been carefully scheduled in advance, and now a corps of trained experts, women and men, went out from the home institution in Logan, to carry the gospel of better agriculture, and home culture, into the various sections of the state. Most of the "schools" were held for five days in each community. Three sessions were held, the men and women meeting separately during the day, and jointly in the evening. For a time the innovation gave promise of being short-lived. The practical man on the farm was not in the habit of receiving "something for nuthin'," as he put it. His the part, rather, to do the hard, dirty work that provided the revenue for the other fellow. Then, too, he had his doubts, and very grave doubts they were, as to the particular amount of real, practical assistance he could expect to get from these "book-larned" city chaps.

The good housewife shared his doubts with him, in an admirable degree. She had reared a large family of boys and girls, and they would measure well up to the standard of any of the boys and girls in the vicinity, if she did say it herself, and what, therefore, could she hope to learn from these smart women folks, with their manish ways and their city frills, who were coming out there to teach her housekeeping.



SECTION OF FREE DAY NURSERY

Supervised by a trained nurse, to enable busy mothers to attend the various sessions of the Conference.





FARM WOMEN AT HOUSEKEEPERS' CONFERENCE

Learning the latest development in scientific home management.

But gradually the work made itself felt. When neighbor Barlow's choice herd of swine came down with the cholera, during the time that the "school" was being held in that vicinity, and one of the "teachers" immediately set to work injecting some new-fangled "see-rum" into them with the result that not a hog died in the entire herd, Farmer Doubtful began to take the matter of the school in a more serious vein. And when Mrs. Higgins, who formerly lived a life of isolation in her own home, because of the multiplicity of her household duties in caring for a growing family, began to appear at all of the various gatherings of the community folk; when she appeared to be taking on a new lease of life as evidenced by her blithe and cheerful manner; and when a little discreet inquiry disclosed that the change had been made possible because of the installation of a few labor-saving devices in the home,—coming as the result of a suggestion by one of the lady teachers at the "school," Mrs. Farmer Doubtful just concluded that she would visit the school herself, next time. And this in order that she might know first-hand, just what it was they were trying to do there, anyhow. One visit was generally enough to bring her up to the "mourners' bench," and shortly the "almanac" and the "mail order" catalogue ceased to be the chief literary adornments of the home, and "mother" was numbered among the most ardent advocates of the Housekeepers' School.

But the work did not stop there. There were, throughout the state, hundreds of men and women who, because of their limited circumstances, were unable to quit their daily employment to take advantage, even of these temporary schools. Obviously, they had just as righteous a claim upon the services of the college as those who were more comfortably situated. To meet their needs, therefore, a splendid course of correspondence study was outlined. This was of such scope as to meet the demands of such men and

women as had been denied the privilege of finishing the grammar grades; and, too, it was sufficiently advanced to care for those seeking higher degrees. As a result of this new departure, hundreds of ambitious men and women from all parts of the state



A CLASS IN STOCK-JUDGING AT THE ROUND-UP

immediately became identified with the college, and gradually the courses were increased and enlarged, until now practically any course taught at the institution itself can be carried on by correspondence, save in cases wherein laboratory work is imperative.

But still the work admitted of further improvement and enlargement. Five-day schools were all right, in their way, but the trouble was they didn't "weigh" enough. Five, ten, or fifteen sessions held during but one week in the entire year soon became but a tantalizing morsel, calculated to tease the appetite of these farm men and women whose hunger for knowledge was now fairly consuming. How could the work be extended? More schools required more money, and money was fast becoming a rare commodity, according to the report of the college treasurer.

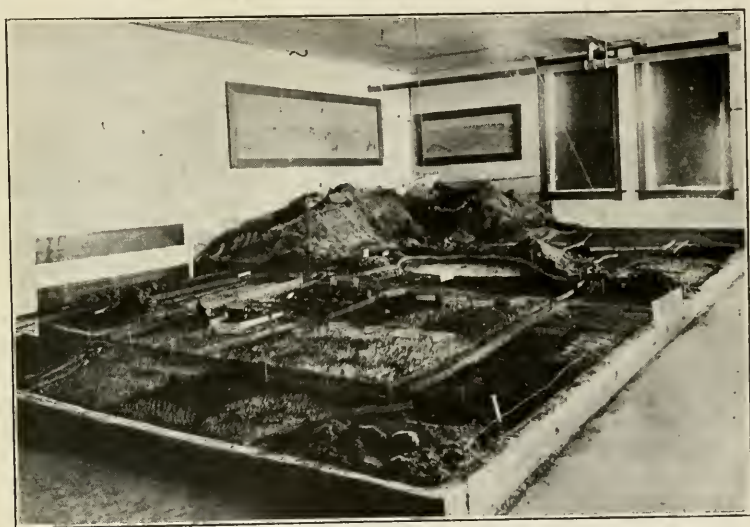
Then came a happy idea! One of those inspirational things born out of a pressing demand. Inasmuch as the college could do very little more in the way of going to the farmer, why not have the farmer and his good wife come to the college? Well, why not? During certain seasons of the year, there was very little to be done on the farm. Along in January and February there was

little to demand the attention of the farmer about the home place.

Why not provide for an annual "Round-Up," and invite the farmers of the state, together with their wives, to come for a short, mid-winter session at their state college? No sooner decided on than done! The dates were set for late in January of the following year, and when the time came a smattering of farmers, about fifteen all told, showed up for the Round-Up; and for the Housekeepers' Conference there were registered just—SEVEN! And still the little maid replied, "O no, sir, we are seven."

Amazement, chagrin, dismay, disgust, the entire category of emotions ran riot in the souls of the expectant faculty members! The head of the Home Economics school was for giving up the entire "farce," as she termed it. The director of the Extension Division expressed keen disappointment but was far from giving up the experiment. But the President of the college, Dr. Widsøe, was not of the quitting kind:

"Patience," he suggested, "patience and perseverance. The movement is new, and they must be given time to think it over and become acquainted with it. Remember the institutes and the schools! Rome wasn't built in a day."



MINIATURE IRRIGATED FARM

Showing complete hydro-electric plant, and the latest approved methods of cropping and water measuring.

So at it they went. Not with a great deal of spirit, to be sure, but at it, just the same. But what the faculty lacked in spirit the farmers and few housekeepers in attendance made up in enthusiasm. These latter entered so hungrily and devotedly into



their work that soon the hearts of the teachers began to warm up to their labors, and before long the Round-Up was winging along as happily as if the entire state were in attendance.

The following year the attendance doubled, and each succeeding year, of the seven that have ensued since the movement was begun, has witnessed the same proportionate increase; viz., nearly one hundred per cent. The tidings carried back home by the pioneers in the movement fired the ambitions of those who were backward in the various country settlements, and the next year these, too, became students at the college.

Meantime, the college officials had been busy. They had not only provided for lectures by the trained experts on the local faculty, but experts of larger experience. Heads of departments in the Federal service were engaged to address the farmers and their "housekeepers," supplemented by good, sound talks, delivered by some of the best practical farmers and engineers of the state.

Soon another departure became necessary, Logan, where the Utah Agricultural College is located, is situated in the northeast corner of the state. Railroad fare is relatively high, and the expense incident to attendance at the Round-Up, on the part of the people living in the central and southern parts of the state, precluded many of the poorer farmers from taking advantage of the institution. The next move, therefore, was to arrange for a second annual Round-Up and Housekeepers' Conference, to be held at Richfield, in the south central part of the state. The first of these "branch" Round-Ups was held in February, of 1913, and the response was spontaneous and immediate. Nearly three hundred farmers and over two hundred housewives were registered, making this the largest gathering of the kind ever held in the United States.

This year, three Round-Ups and Housekeepers' Conferences have been arranged for. The one at Logan has just concluded its sessions, with an average daily attendance of over four hundred fifty men and three hundred fifty women. Every arrangement had been made by the college officials for the comfort and convenience of the visitors, including boarding places, recreation, and entertainment. One of the unique features of the Housekeepers' Conference being a day nursery for the children of the women who were unable otherwise to be present. This was in charge of a trained nurse from one of the local hospitals, and was most generously supplied with runabouts, walking-chairs, dolls, etc., including a sand pile ingeniously arranged in one corner of the room. From six to a score of children romped happily through the hours while their overworked mothers sat hungrily partaking of the intellectual feast provided for them. Child-culture made up the bulk of the woman's program, while the masculine contingent was entertained

with topics on irrigation, cropping, care of livestock, fruit-packing and marketing, etc., etc., including a short course in practical horse-shoeing, the first course of its kind ever instituted in a regular college curriculum. In addition to this, working models of various kinds were arranged at strategic points about the college, including a model mountain and valley showing an electric power house, a complete irrigation project, in miniature, with approved weirs, headgates, etc., for distributing the water, and a model farm demonstrating the most advantageous methods of diversified farming.

In addition to the two Round-Ups, already mentioned, the college is this year inaugurating a third gathering at Cedar City, in the central part of the state, where a branch of the college is located. Each of these gatherings gives promise of eclipsing the attendance at the previous gatherings, and it is safe to assume that more than nine hundred farmers and between seven and eight hundred housewives will be in attendance at the various conferences.

The results of all this have shown clearly and indisputably that the effort has paid. The marked improvement in the agricultural operations throughout the state; the better methods of planting, harvesting, and marketing; the new breeds of high-class animals being introduced, the number of silos now being erected; the more economical distribution of water; the improvements in and about the home, and the thousand and one improvements noted in various directions, demonstrate, beyond any shadow of a doubt, that the experiment begun in "fear and trembling" has justified the faith and the courage of Dr. John A. Widtsoe, and his associates. In Utah, at least, the entire commonwealth is being abundantly rewarded for its effort in bringing the farmer to school.

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### The Point of View

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I measured myself by the child I was,  
When my long, full years began,  
And I said, with an air of pompous pride,  
"How great, how great I am!"

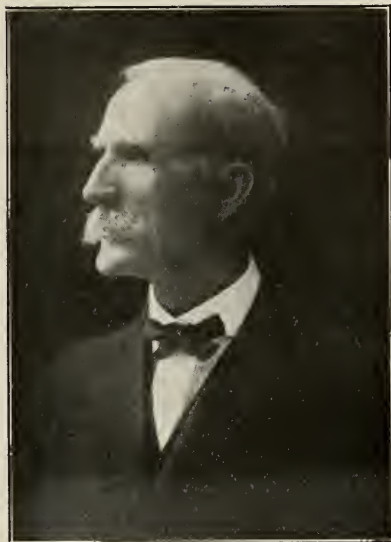
Then I looked away to the stars at night,  
And I seemed but a child grown tall;  
And I said in a whisper, all contrite,  
"How small, how very small!"

LOUIS W. LARSEN.

# The Prophet's Last Letters

BY B. F. CUMMINGS

One day in June, 1909, while I was laboring as a missionary in Independence, Mo., and editing *Liahona, The Elders' Journal*,



B. F. CUMMINGS

Mr. Frederick M. Smith, one of the first presidency of the Re-organized church, called me up over the telephone and invited me to come to his office, saying he had something to show me which would interest me. I had often met Mr. Smith and we were on excellent terms.

I immediately went to the office, which was only a short distance from that of *Liahona, The Elders' Journal*, and on entering was pleasantly received. On a large office table were placed the manuscript of the Book of Mormon, claimed by the Re-organized church to be the "original," but which, as a matter of fact, is a printer's copy of the original; and the manuscript of the in-

spired revision of the Bible. In the latter I was greatly interested. It was of foolscap paper and made a package three or four inches thick. It bore evidence of having been written at different times and by different scribes. Most of it had been written on paper that had never been cut through the center as a writer would do now-a-days. A quarter or a half a quire of paper, folded in the center in the old-fashioned way, was stitched through the "saddle" or fold, and thus fastened in the form of a book. Sometimes stocking yarn had been used for stitching. Some of these quarter or half quires were enclosed in covers made of a newspaper. Part of a newspaper thus used contained an advertisement dated, 1838. In those days news print paper was far more durable than it is now.

I was permitted to handle the manuscript and scan its pages,



but of course anything like a critical examination of it was out of the question within the time at my disposal. As I was turning its leaves I came to a page on which was written in a bold hand and large letters, bolder and larger than the rest of the writing on that page, this sentence, which, unless memory is at fault, I here reproduce verbatim:

"The Song of Solomon is not inspired writing."

Mr. Smith produced and permitted me to examine a number of letters written by his grandfather, the Prophet Joseph. From several of them the autograph signatures had been clipped, by relic hunters, Mr. Smith explained; but some of them still bore the Prophet's signature. Two of these had for me such a pathetic interest, and were, in my judgment, of such great historical value, that I ventured to request Mr. Smith to have his stenographer make copies of them for me. My request was cheerfully complied with, and a typewritten copy of each letter was handed me. One of them, the first one reproduced below, was entirely new to me; but the contents of the second one did not seem so, and yet I could not remember having read it. I asked Mr. Smith if these letters had ever been published, and he replied that, to the best of his knowledge neither of them had ever appeared in print. I cannot learn that the first one was ever printed, and believe that it never was; but the second one has been. It appears in the "History of Joseph Smith," published in the *Deseret News*, nearly half a century ago, and it forms a part of an installment of the *History of the Mormon Church*, by Brigham H. Roberts, which appeared in *Americana* for August, 1911.

The stenographer and I carefully compared the copies of both letters with the originals so as to preserve the latter *verbatim et literatim*. In transcribing these copies for use in this article I have preserved the wording faithfully, but have made a few technical corrections. I give the letters in the order of their dates; the first one is as follows:

Safety, June 23rd,

EMMA SMITH: Brother Lewis has some money of mine—H. C. Kimball has \$1000 in his hands of mine, Brother Neff, Lancaster Co., Pa., \$400.—You may sell the Quincy property, or any property that belongs to me you can find anything about, for your support and children and mother's. Do not despair; if God ever opens a door that is possible for me I will see you again. I do not know where I shall go or what I shall do, but shall, if possible, endeavor to go to the city of Washington.

May God Almighty bless you and the children and mother and all my friends. My heart bleeds. No more at present. If you conclude to go to Kirtland, Cincinnati, or any other place, I wish you would contrive to inform me this evening.

JOSEPH SMITH.

P. S.—If in your power, I want you should help Dr. Richards' family.

This letter is dated from "Safety," a hiding place in which the Prophet had taken refuge, and which he took care to avoid disclosing to any enemy into whose hands the letter by any mischance might fall. Such precaution was made necessary by the fact that many who professed to be his friends were, in reality, his enemies. The year (1844) is omitted from the date.

A study of this letter is a pathetic and impressive revelation of the state of the Prophet's mind at the moment when it was written. That it was penned hurriedly, even abruptly, is plain enough. His love for his wife and children, and his mother, and his anxiety to provide for them, are vividly portrayed; and in the portrayal he shows how little hope he has that he will escape from his enemies; for this letter has much the character of a will. It virtually makes his wife his executrix, as it authorizes her to dispose of his property for the support of herself and their children, and his aged mother. "Do not despair; if God ever opens a door that is possible for me, I will see you again." This sentence is a plain intimation that he was aware of his impending death.

"I do not know where I shall go or what I shall do, but shall, if possible, endeavor to go to the city of Washington." Betrayed and hunted, the light of revelation for the time being failing to show his next step, how he, in these words, recalls the night the Savior spent in Gethsemane! But his own danger and sufferings did not for a moment divert his thoughts from his loved ones and his brethren. This is strikingly proved by the postscript in which he charges his wife to aid Dr. Richards' family, if in her power to do so. He means Dr. Willard Richards, who narrowly escaped death with him four days later in Carthage jail.

"My heart bleeds." Not for himself, but for his family and his people. Grand, magnanimous and magnificent soul that he was! He knew by the gift of prophecy that the Church must leave Nauvoo and flee to the Rocky mountains; but he did not know what would become of his wife and children. Would they go back to Kirtland, or seek refuge in Cincinnati, or where would they go? If his wife had any plans he was eager to be informed of them forthwith.

God had commanded him, more than once, to petition the sources of earthly power for protection for himself and his people; and it is clear that this commandment was in his mind, even in this dark hour, and that by it was inspired his purpose, most difficult of accomplishment, to make his way to the capital of the nation, there to implore the national government to protect his people from the mob violence that threatened their extermination.

The next day after this letter was written, he yielded to the urgings of some of his friends and returned to Nauvoo, where he permitted himself to be taken into custody.

The second letter is as follows:

Carthage Jail, June 27th, 1844.

20 past 8 a. m.

DEAR EMMA: The Governor continues his courtesies, and permits us to see our friends. We hear this morning that the Governor will not go down with his troops today (to Nauvoo) as was anticipated last evening, but if he does come down with his troops you will be protected; and I want you to tell Brother Dunham to instruct the people to stay at home and attend to their own business; and let there be no groups or gathering together, unless by permission of the Governor they are called together to receive communications from the Governor, which would please our people. But let the Governor direct. Bro. Dunham of course will obey the Government officers, and render them the assistance they require. There is no danger of any "exterminating order." Should there be a mutiny among the troops (which we do not anticipate, excitement is abating), a part will remain loyal, and stand for the defense of the state and our rights. There is one principle which is eternal: It is the duty of all men to protect their lives and the lives of their households whenever necessity requires; and no person has a right to forbid it. Should the last extreme arrive,—but *I anticipate no such extreme.*—But caution is the parent of safety.

JOSEPH SMITH.

P. S.—DEAR EMMA: I am very much resigned to my lot, knowing that I am justified and have done the best that could be done. Give my love to the children and all my friends, Mr. Brower and all who inquire after me; and as for treason, I know that I have not committed any, and they cannot prove one appearance of anything of the kind, so you need not have any fears that any harm can happen to us on that score. May God bless you all. Amen.

JOSEPH SMITH.

P. S.—20 minutes to 10. I just learned that the Governor is about to disband his troops—all but a guard to protect us and the peace—and come himself to Nauvoo and deliver a speech to the people. This is right as I suppose.

It will be noted that this letter was written at twenty minutes past eight o'clock in the morning of the day on which the martyrdom of the Prophet and Patriarch occurred, but whether it was begun or finished at that exact time seems uncertain. The main part of the letter is in the handwriting of Dr. Willard Richards, so Mr. Smith told me, but the first postscript, and I believe the second, are in the handwriting of the Prophet. The two signatures are his autographs.

The second postscript was written at twenty minutes before ten o'clock, probably the last minute before the letter was handed to the messenger who was to convey it to Nauvoo, and records the very latest news that had reached the Prophet's ears relative to the steps Governor Ford was about to take.

As this letter was finished between seven and eight hours before the Prophet was shot, it is probably the last he ever either wrote, dictated or signed. This circumstance alone would impart to it profound interest and great value. But a study of its



contents vastly increases its significance. It shows the state of the Prophet's mind, up to the very hour of his death, in regard to reverence for law and authority, and respect for officials who represent the one and exercise the other.

He gives explicit instructions to the effect that the people in Nauvoo "attend to their own business," and do not gather in groups on the streets, nor form assemblages elsewhere, "unless by permission of the Governor they are called together to receive communications from the Governor." The Prophet seems to think such a proceeding "would please our people." But he explicitly says: "Let the Governor direct." It was a critical hour, and the Prophet was extremely anxious that the Saints should avoid doing or saying anything that could possibly increase the prevailing tension and excitement.

"Bro. Dunham," to whom the Prophet's instructions were specially directed, was Major-General Jonathan Dunham, commanding officer of the Nauvoo Legion. He is explicitly instructed to "obey the orders of the Government officers, and render them the assistance they require."

In this, almost the very last recorded sentiment of the Prophet Joseph Smith, he shows his love for the law, his respect for its officers, and his desire that his people obey them and assist them in the performance of their duties. Coupled with this sentiment, however, he lays down "one principle which is eternal: It is the duty of all men to protect their lives and the lives of their households whenever necessity requires, and no person has a right to forbid it."

Both the courage and righteousness of this declaration must inspire every just and unbiased mind with admiration for its author, especially when the circumstances under which it was made are considered.

Note the closing disjointed words: "Should the last extreme arrive—but *I anticipate no such extreme*—but caution is the parent of safety." How much the Prophet feared, and how much he foresaw, are partly disclosed and partly concealed by these words.

Into the first postscript great thoughts are crowded. "I am very much resigned to my lot." On his way to Carthage, two days before, he had said: "I go like a lamb to the slaughter." He knew what his lot was to be. "I am justified and have done the best that could be done." Here he records the judgment of his conscience on his course, a judgment of complete acquittal, which millions of the honest in heart throughout the world will yet confirm, as thousands who knew him and his works best have done already. He tells his wife to give his love to their children. In jail, and in momentary danger of assassination, his heart reaches out after his children; and not only them but his friends. How

proud this Mr. Brower ought to be to have his name preserved in this connection!

In this dying declaration, for as such it may be regarded, the Prophet denies the charge of treason that had been made against him; and asserts that even the appearance of any thing of the kind could not be proved. He assures his wife that no harm can happen to him or his fellow prisoners *on that score*. How abundantly has the truth of all this been established! Not on the score of any legal conviction of treason or any other crime did harm come to them.

How rich in food for reflection these two letters are! I am glad to place them on record in the pages of the IMPROVEMENT ERA, and do so in the firm belief that some future commentator will show the strength, beauty and grandeur of the man who wrote them far more adequately than I have power to do.

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## My Prayer

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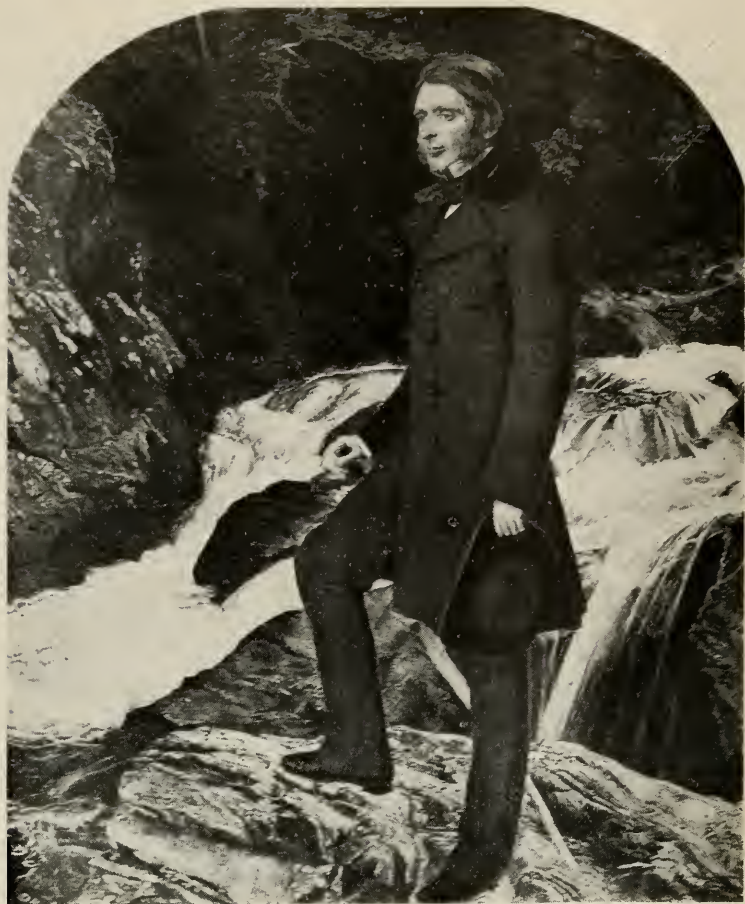
My prayer is not for power, but for strength  
To bear the ills that now beset my way;  
That I may struggle onward, day by day,  
And rest beside the Master's throne, at length.

I pray not, "Make me rich," but, "Make me strong,  
That I may find true riches here below  
Which I may carry with me when I go,  
And bear them to my Maker, with a song."

I ask not, "Take me," but, "Show me the way  
By which the Savior passed to realms above;  
That I may follow in this way of love  
And kneel before his throne, some happy day.

"That, should I have my thorns and cross to bear,  
Thy Spirit, Lord, will help and comfort me,  
Will guide me, teach me to become like Thee,"  
This, then, shall be my hope, my life, my prayer.

MINERVA PINKERTON



## The Life Message of John Ruskin

BY ALFRED LAMBOURNE

"He thirsted—as a thirsty land for rain—  
For beauty and for good, as men for gain;  
Now may he drink of the immortal tide,  
Ever athirst, and ever satisfied."

"The life message of John Ruskin"—what was it? I begin this short inquiry with the words of its caption, and put them into quotation marks, because they are not my own, but were spoken at the same time with a request that I write something concerning his life message, and the request has made me thoughtful. What was the life message of John Ruskin? I repeat the question, and



find that it is not an easy one to answer. Can it be answered? John Ruskin was a man with a many-sided mind; he was the possessor of a great and varied knowledge; he was a tireless worker in many fields of thought and action; he drank deeply of the alternate sweet and bitter in the cup which fate held to his lips, and his life was prolonged beyond the scriptural span. Did John Ruskin leave one central message among the countless beautiful thoughts which came from his pen, in the recorded actions of his intense and lengthened life?

John Ruskin! There is a charm in that name. "Next to being great oneself," was his dictum, "is the capacity to see and understand greatness in others." And the thought that prompted those words to the great man, is a sort of keynote in the melody of his own life work. Ruskin himself was a hero-worshiper, his books are filled with words of admiration for the great ones of all ages. He has been called "The Art-Seer," and "The Modern Plato." Divide his life work into parts—if that be possible—and we find him art-critic, poet, artist, scientist, political and social economist, historian, reformer, a teacher and worker in endless fields. Well, indeed, must he have pondered upon and understood the Parable of the Talents. Unto him how truly could have been spoken the words: "Well done, *thou* good and faithful servant."

One life experience, and one that has been such an unwelcome teacher to many, Ruskin never knew. I mean that terrible yet thorough teacher—Poverty. For gold he who is our subject never lacked, and perhaps an experience of poverty might have changed many of his earlier and later views upon social and political economy, upon the question, for instance, of becoming involved in the mesh of debt. Be that as it may, we will not speculate upon what might have been but think of that which was. Out of that vast mass of writing of his, in which he has dealt with every phase of art, from ancient to modern times, of botany, of geology, questions of relationship between labor and capital, of state and religion, what is the central message that John Ruskin has given the world?

The French art-critic, R. de la Sizeranne, has written a book entitled *Ruskin and the Religion of Beauty*. Yes, that is correct. Ruskin's intense and passionate admiration of beauty—of art, of literature, of nature, the works of the inspired ones, of streams and woods, of mountains and sea,—was a sort of religion and his own words the litany of his worship. But his religion included the spiritual, it is founded upon the words of Christ, and the lines of the Psalms: "Consider the lilies of the field;" "His countenance was as Lebanon, excellent as the cedars." But from his admiration of art and nature, Ruskin passed on to a like passionate desire to be of assistance to his fellow men. Not only to point out to them the beauty and truths of art, literature and the world on

which we live, but also to point out the higher spiritual truths of existence, to alleviate the suffering that comes from false ideals, blind selfishness and misdirected energies. If his theories were right or wrong; whether he was merely a dreamer or an advanced practical thinker, in the true manner of directing mental and physical power—many are the days which shall pass away before we shall fully and rightfully answer those questions.

But to our subject! I wonder how many of my readers have read Ruskin's four books, *Sesame and Lilies*, *Crown of Wild Olive*, *Queen of the Air*, and *Ethics of the Dust*? The first named is the most popular of all the writer's books—if we except the marvelous child's story, *King of the Golden River*,—and perhaps deservedly so from one standpoint of thought. It is detrimental and unfortunate to the reputation and usefulness of the great English writer that so much of his splendid and instructive writing is contained in works of such a special and technical nature as to bar them from ever becoming popular or even understandable to the general reader. I refer to *Modern Painters*, *Stones of Venice*, *Two Paths*, *Seven Lamps of Architecture*, and the like books of his. Such beauty of diction, such wealth of imagery and knowledge, are hardly to be found in any other writer. But from the causes mentioned they are only read by the few, but by these few Ruskin is beloved as is none other. He is of the very greatest and by some critics is placed on the same level with the Greek dreamer Plato, the English philosopher Francis Bacon, and the German poet and thinker Goethe. If he falls below these men in certain strengths he is the equal of the first, and far above the two latter in spirituality.

There was something saint-like almost Christ-like in the life of the man of whom we write. Even in his madness there was a touch of the divine. Although he professed but little patience with the lives of certain saints and hermits of the Middle Ages, there is a question what he might not have been, in spite of all his love of art, the wonder of that study of his, with its many treasures, had he lived in their day.

Truth, Beauty, Power, Sacrifice, Obedience, Labor, Memory, these are the names of the lamps in Ruskin's *Seven Lamps of Architecture*. Ruskin often sat—figuratively—as one of his biographers says, "like Job or Jeremiah among the potsherds and thorns, not ceasing to speculate on why the universe existed and whether there was a life beyond death." Afterwards, when his great trials of life came, and indeed they came, he discovered that truth which is learned by many of us who have not his advantages of wealth: "It is work that keeps one sane." In his famous *Letters to the Workingmen*, he points out the vast difference between Liberty and Anarchy. "Men must be spoken simply to, if you would guide them kindly and long," and yet he forgot this

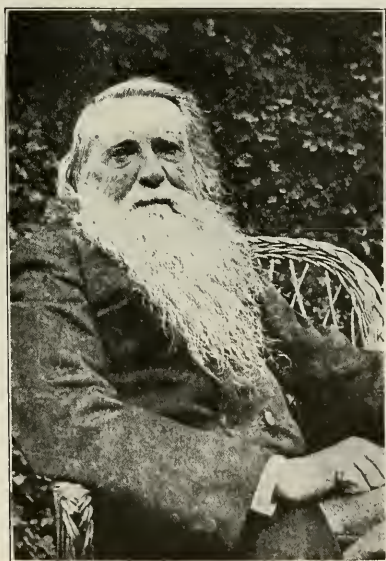
dictum when addressing the workmen of Great Britain. Few of them could follow his intricate logic, or translate his quotations of Greek and Latin. He failed, for the time being, because he was not understood.

To admire, to love the beauty of the physical world; to comprehend the great poets; to understand the great masters of art; to be taught of the great philosophers; to obey and revere the true kings of the earth; to follow the prophets of old; to live in very truth the teachings of Christ,—are not all these messages from the life of John Ruskin? Which one of these did he not himself live? No; this man, who was a poet, an art-seer, a scientist, a philosopher, a moralist, a politician, and a philanthropist, was not perfect. Such is not given for man to be. Yet, out of the furnaces of fire in which he was tried, he emerged victorious and unscathed.

What a pathetic and beautiful figure he presents in his last days! Gentle, loving, patient; brain-heart-and soul-tired, uttering no word of controversy or bitterness, with only a smile of infinite wisdom upon his calm face, regretting not the passing of life, and ever ready to receive the welcome summons of death.

The life message of John Ruskin! Have I not already told it? To let the ideal life, and the real, the spiritual and the material, be as near alike as possible. Love Beauty, Be Pure, Be Brave, Admire and Be Taught by Genius, Obey and Revere Power, Be Sincere.

BE TRUE: This appears to be the central thought in the Life Message of John Ruskin!



# Origin of the Brown South Pacific Islander

BY JOHN Q. ADAMS

## *In Two Parts—Part One*

As the insignificant, wafted straw points out unerringly the path of the wind, otherwise unseen, so in the onward march of great historical events apparently minor incidents have often, within themselves, the indication of the general trend.

Some centuries back there was recounted by Alma, prophet-historian, a seemingly insignificant narrative, brief and simple, that undoubtedly has assumed broad proportions in the light of more modern developments. It is this:



THE BLACK SOLOMON ISLANDER

The type of person with which the brown islander has no possible connection.

"And it came to pass that Hagoth, he being an exceeding curious man; therefore he went forth and built him an exceeding large ship, on the borders of the Land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.



"And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children; and they took their course northward, and thus ended the thirty and seventh year.

"And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.

"And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depths of the sea. And it came to pass that one other ship did also sail forth; and whither she did go, we know not."

Now for a geographical query: Where was the "Land Bountiful," the "Land of Desolation," the "narrow neck," the



GROUP OF SAMOAN WOMEN

Note the close resemblance to the American squaw.

"west sea" and the "land northward"? And, of what relative value is all this to our theme? We shall note presently that answering the above question provides for us a very stable foundation upon which we shall proceed to erect our more modern superstructure.

The "Land Bountiful" is familiar to all Book of Mormon students as having been located in the northwestern part of South America, adjacent to the Isthmus of Panama, which, by the way, is, of course, the "narrow neck," and the Pacific ocean the "west sea." The "land northward" may have referred to any part of

the western coast of North America, probably off Central America or Mexico, as voyages of that time were rather limited than extensive.

Bearing all this in mind, in its plain simplicity, we shall now deal with something nearer our own time.

Out in the South seas, approximately four thousand miles from San Francisco, lies a group of land dots know as the Samoan or Navigator Islands. On the 24th day of November, 1901, Elder Martin F. Sanders, who was then laboring on the island of Savaii, the largest of the nine, visited, quite by accident, a rude, thatched, native hut where dwelt a couple who had the day previous picked up on the beach, a bottle of rather curious appearance. It was seen to be the depository of a written message of some sort which had not been damaged in its hermetically sealed abode, and curiosity led to further investigation. On the paper in seven different languages the finder was informed that it had been dropped into the Pacific off the western coast of Mexico by the ship *Cavaliere Ciampa*, in the endeavor to ascertain the direction and velocity of the ocean current that swept along there. Incorporated with this information was the request that anyone picking it up in any quarter of the world should return it to Washington, D. C., where the facts gained would be valuable to that department of the national government interested in such work. This was done by Elder Sanders.

Now for a summary. In little more than eight months, without other aid than drifting with the current, the bottle had crossed the intervening four thousand-mile span of ocean waste between Mexico and Samoa, proving conclusively the existence of an ever-

moving "ocean river" in that latitude. We are all aware of the peculiarly restless nature of the ocean. Its waters are never perfectly stationary, but move, not only in an up and down wave-action, but also as huge rivers moving in varying directions and velocities in different latitudes. To further substantiate the presence of the current in question, an Englishman, four years after the occurrence related above, accidentally was set adrift in a canoe from the Marquesa islands near Tahiti, and he, too, followed the drifting course of the bottle, eventually bringing up at Samoa.



THE WAR CANOE

On which the islanders could have been transported.

In conclusion, let us call to the fore once again the part played by Alma in all this. Hundreds of years before the existence of such maritime knowledge, as is now in our possession, he refers to two vessels having been lost in those waters (where the bottle began its journey two thousand years later). What is more natural than to draw the fair conclusion that very easily a small, clumsily constructed craft, devoid of other propelling power than wind or wave, could easily have become dismantled in a squall, and, drifting sailless and rudderless, where would she have been heard from next? Anyone will logically exclaim: "The bottle and boat traversed identically the same course."

To lengthen this particular part of our discussion would fail to add to its impressiveness, and we shall reserve for the succeeding article of conclusion the remaining array of facts that establish from various standpoints the identity of our brown brother of the South Seas, simply suggesting that from Alma 63:5-8 may be evolved a very consistent and logical reason for holding to the Israelitish origin of the brown islander, as we do.

RIVERSIDE, UTAH

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## The Toiler

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O toiler, weary of your task,  
With head bowed low;  
O breaking heart, and weary soul;  
O son of woe,

Work on, and bear your load.  
Those idle few  
Who wallow in their gold  
Are less than you.

Although your health may fail,  
Your soul is white.  
Their souls will rust in them;  
They are as night.

"All ye who are weary and heavy laden,  
Come unto me,  
And I will give you rest,"  
Christ calls to thee.

GUY COLEMAN

MIDWAY, UTAH

# Thoughts on the Origin of Life

BY ROBERT C. WEBB

[The seventh of a series of articles written for the ERA by the author, on allied subjects. Each article is complete in itself, but students should read the whole series.—EDITORS.]

In the preceding articles on the subject of the evolution hypothesis we have attempted to discuss the involved issues and arguments with regard to the main contention that all life-forms have been developed through the operation of natural generation from the simplest one-celled creatures, precisely as any animal of the present day emerges from the one-celled egg. In spite of the fact that paleontologists have presented numerous presumptive evidences for a considerable range of variation, particularly among the higher vertebrates, we have contended that such constitute extremely meagre supports to the main contention; also that, logically speaking, the careful thinker must bear consistently in mind that variation and organic evolution are positively not co-extensive terms. Their evident interchangeable use by even competent scientists is wholly unwarranted. But it would be unnecessary to call attention to this inconsistency were it not for the fact that the (to-date) largely inconclusive hypothesis of evolutionary development is a highly-esteemed "working principle" with all sorts of destructive critics of vital religion and common sense.

Very many scientists, in attempting to deal with the essential and ultimate facts of creation, have espoused the theory that life is essentially a mode of the universal energy. Although, of course, such a statement can give the mind no clue to the explanation of "consciousness" and other facts manifested in life-forms—since it is not perfectly intelligible that the "brain secretes thought, just as the liver secretes bile," as some have held, nor yet that all material particles are accompanied with atoms of "mind stuff," as Clifford and others have stated—yet, in view of the fact that all manifestations of life in a living organism are characterized by the presence and activity of certain forces, chemical, electrical, etc., we may assume it to represent an essential part of the truth. In any event, it is a theory so widely supported by scientific writers—some of them suggest a chemical or electrical "origin" of life—that we are in very slight danger of criticism in assuming it in some sense accurate.

In using the term "energy," we are to be understood as referring to the basis of all the forces found at work in the material



world, which, under favoring conditions, is "transmutable" into heat, light, electrical activity, etc., according to the theory accepted by physicists. The meaning of this term "transmutability" may be understood in the current explanation of the transmission of energy from the sun to the earth. Considering the sun to be what it seems, a vast centre of most intense activity, we are accustomed to the statement that it lights and warms our earth by rays transmitted to us through interstellar space. In spite of the fact, as believed, that the interstellar space is utterly dark, also so utterly devoid of temperature as to be below the "absolute zero" of physicists—the theoretical point at which gases cease to contract ( $493^{\circ}$  Fahrenheit below the freezing point)—we know that solar energy, entering our atmosphere and striking the surface of the earth, becomes transformed into the modes of force known as heat and light, also, probably, into electrical activities of several orders. We can not, however, as a certain writer has expressed it, "hear the awful roar of the sun," and this fact is to be explained quite consistently on the basis of physical theory. All forms of energy are, as believed, manifested in undulatory or vibrating activities in physical substance; differing most evidently among themselves according to their characteristic wave-lengths and frequencies. This fact has led some physicists to assume that all may be arranged in series of "octaves," after the analogy of the musical scale. Arranging forces according to wave-lengths, we have a very wide range of comparison as between the so-called "Hertzian waves"—which form the basis of wireless telegraphy—having waves of from one to several feet in length, and the so-called Roentgen, or X-rays, whose characteristic wave-length is calculated at about 1-250,000,000 inch. Audible sounds range from the "lowest," consisting of about 16 vibrations per second, to the "highest," consisting of 38,000 per second. Sound waves may be measured in terms of inches or of intelligible fractions of an inch, but, when we come to light we find a series of wave-lengths, varying from 38,000 to the inch up to 62,000 to the inch. Thus, as we need not be surprised to hear, certain forces, such as sound, manifest through undulatory activities in the atmospheric air, while others, such as light, undulate in the interstitial ether. Accordingly, we need air for the transmission of sound. In the same manner, we need other favoring conditions for the manifestation of other modes of energy.

Regarding the ultimate facts involved in any order of physical energies, we know, of course, nothing at all. Some writers have suggested that the ultimate energy is simply a manifestation of divine power and presence in all creation, which is probably as near to a precise statement as the human mind is capable of formulating. Other writers have suggested that such a description of the one, ultimate energy of the universe involves also that life,

viewed as vital or "spiritual" energy, is, in itself, the ultimate mode of expression. However this may be, it remains true that life, as we know it in the physical organisms of this world is found manifested only in certain physical and chemical conditions—as, for example, typically, within the 180 degrees, Fahrenheit, between the freezing and boiling points of water, extremes beyond which life usually ceases. As to whether life can exist under other conditions than the several physical and chemical limits, within which protoplasm—"the physical basis of life"—can be vitalized, science, of course, knows nothing. Nor are we concerned to discuss the matter here.

Although we may hold that life, so far at least as it has a distinct physical manifestation, is a mode of energy, it would seem that we are justified in holding that it differs from other modes and manifestations in the fact that its characteristic is concentrated or localized activity, rather than generalized or diffused, as with other forces in nature. Thus, even though all forces must have a source of some kind—such as the sun, for the light, heat, etc., in the world—we find that their characteristic is to radiate into all directions, or to set up their vibrations in the air, ether, and other media. With life, however, there is no such thing as diffusion. It is to be found, not pervading the atmosphere, but expressed in "living things," all of which, from the lowest simple cell to the highest and most elaborate creature, differ from unvitalized substance in the common possession of individuality. Nor can the term "individuality" be applied to unvitalized objects in the same sense as belongs to living things. Even with the crystals of various substances, whose production has often been compared to the essential process by which life-forms come into being, we have "individualization" only as the consequence of activity in the substance, tending to produce separate, definitely-shaped pieces, under such conditions as cooling, the evaporation of a solvent medium (such as water), or the exercise of some certain stress. The size or perfection of crystals seems to be a consequence of the intensity of the change in condition which occasions their production, but the shape, or conformation, according to which one of the six "systems" of crystallization is followed, results from the properties of the substance itself, and is characteristic of it. This latter fact is well exemplified by the study of crystals in polarized light, through which—as for example, in the examination of sugars—profound facts concerning molecular arrangements, etc., have been revealed. Other physical conditions, also, contribute to variation in configuration. Thus moisture collected on a window pane or a stone pavement crystallizes along lines resembling vegetation, but, when in the form of finely-divided atmospheric mist, the six-pointed snowflake is the result.

In comparing crystals and life-forms—as several others have done before us—it may be in place to call attention to the essential difference between the two. In the case of the crystal we have rather a resultant arrangement of the molecules of matter, which seems to indicate that the forces giving it form have ceased to act (although, if we understand them, some authorities seem to hold to a quite contrary conclusion), whereas, in the case of living things, on the other hand, the characteristic material form, in any given case, arises at the start from the activities of certain forces existing, presumably, in the germ, or, at least, directed and determined by its qualities; comes to perfection, persists so long as the vital forces continue to act, and, on their cessation, enters immediately on inevitable dissolution. Both crystals and organisms, therefore, are, in a very real sense, examples of the results of certain energies acting upon matter, since both, in the processes of formation, at least, are shown to be certain centres of activity. Here, however, the analogy seems to cease.

In view of the above facts, and of others, also, we may be justified in asserting that the essential fact regarding the organism is the specific directive or determinative principle in the germ—that which involves that the forces at work in the development of the mature form shall follow a certain specific line of development, and no other—which is, in a very intelligible sense, a focus or vortex of activity, differing from all other such foci or vortices, either in its own or other species, in a manner analogous to the difference between sound-tones or color-tints. The differences in the latter connections, as already suggested, are to be stated in the terms of the wave-lengths and frequencies of the activities set up by the action of the several modes of energy. Whatever may be the correct terms of expression in the case of vital force, the fact remains that there are to be found in nature or art several closely suggestive illustrations.

Sound and light, in certain definite connections, at least, furnish suggestive working analogies to the presumed activities which produce the original germ-elements out of which “develop” organisms as we know them. Thus, a fact presented to the attention of the sentient organism in the terms of either hearing or vision produces a distinct impression upon the brain—such impression, as has been suggested by some theorists, consists in some definite modification in the structure of some certain cell in the cerebrum—by virtue of which a more or less definite “idea” becomes an element of memory, associative thinking, concept-forming and the ability to discriminate, express or recognize (on repetition) the original matter of sensation. Although no subtlety of human science has yet enabled anyone to “read” a brain, and decipher the individual impressions formed in its mass by the presumed modification of cell-structures, it may be possible to hold that such

individual impressions or "modifications"—by virtue of which, for memory, for associative thinking or reasoning, under proper conditions of co-ordination, also, for the expressive faculty (as in art, etc.), the imaginative function of the brain can produce a definite "concept" corresponding more or less accurately to the original "percept"—are in a very real and intelligible sense analogous to the cell-modifications or specific potentialities, by virtue of which the egg produced by a parent of a given species infallibly develops into another individual of the same species. Furthermore, in both cases, the production of the "actual" (the mature form) from the "potential" or germinal is a process taking place in precisely the same substance, to wit, protoplasm, "the physical basis of life." Nor is it evident that these "morphological phenomena" of either generation or ideation result from inherent properties of protoplasm, as the characteristic crystals of specific substances—salt, quartz, adrenalin, etc.—result from the inherent properties of such substances, expressed under certain favoring conditions. Vital phenomena seem to result from certain impulses originated independently, but "focalized" upon a "plastic" substance, capable, for some obscure reason, of manifesting certain functions which belong to the energy acting upon it, rather than to the substance itself.

Assuming that "cerebral phenomena" are good working analogies for the "morphological phenomena" in protoplasm—ideas resulting in the one case and organisms in the other—we find that the impulses in the former connection produce cell-modifications through the action of perfectly mechanical instruments, the organs of the several senses. The organs are constructed to receive impressions from the outer world of fact, and to translate them into terms capable of producing brain-records. Although the *modus operandi* in this connection is exceedingly obscure, the science of mechanics furnishes some suggestive analogies, which enable us to understand in a way how the potential becomes the actual, both in ideation and generation, or how the "germ" in both instances becomes the "organism."

In the case of sound, for example, we have a wonderfully suggestive analogy for either of the above-mentioned processes in the mechanical phonograph and its record. In this instrument a minute stylus point, secured to a sensitive diaphragm, is caused to travel over the surface of some impressionable substance, like wax or metal foil, and to produce a groove varied by a series of punctures of different areas and depths, as the diaphragm vibrates under the pressure of the successive sound-pulsations that strike it. We have at the completion of the process a "record" which a practiced eye, helped by a microscope, can discriminate from others, but which cannot be "interpreted" until another stylus is drawn along the groove in precisely similar manner. When this



"reproducer" stylus follows the path, falling successively into each pit and puncture in turn, and causing its attached diaphragm to reproduce the movements of the "recorder" diaphragm, the result is an entirely recognizable reproduction of the original sounds that caused the formation of the "record" in the beginning.

This partial and mechanical analogy may be made even more suggestive in this connection when we consider the possibilities of the machine under discussion, and of the "record" produced by its operation. If, for example, some certain musical air is performed on a given instrument before the recorder diaphragm, we have upon the surface of the cylinder or disc a record of a succession of fundamental tones, combined with a series of overtones characteristic of the timbre of that particular instrument, and both of these may be perfectly reproduced from the record, as already explained. If, now, we make a second record of the same air, played, however, by two instruments, we will have a record combining the timbres of both with the same fundamentals, and resulting in a very different musical effect. If, again, a third record is formed for the same air, not only with the two instruments, but also with the human voice in singing, we have four diverse elements in the record, the two differing timbres of the two instruments, the timbre of the human voice, and, superposed upon its vibrations, the shaping of the sounds into the forms of articulate speech. We may see, therefore, that corresponding portions of the records in the first case and in the third, however faithfully they may reproduce precisely the same fundamental tones, differ in other essential and original particulars, which constitute in them radically diverse sound-potentialities. Nor could we conceive of any proposition that the more complex record could be, in any sense, "developed" or elaborated upon the first; since the differences consist in the essential qualities of the original impulses originating the records—the third containing elements which do not appear at all in the first.

The lesson involved in the artificial sound-record may be, perhaps, even more suggestively learned in the Poullsen magnetic phonograph, or "phonautograph". In this instrument a flexible steel ribbon is drawn lengthwise between the poles of two very small electro-magnets, the windings of which are in circuit with the secondary of a telephone induction coil. Words, or other sounds, affecting the telephone transmitter, constantly vary the resistance of the primary coil, or battery circuit, consequently also the durations and intensities of the currents carried on it; induce corresponding currents in the secondary, and thus constantly vary the magnetization of the cores of the small electro-magnets, whose poles are in proximity to the steel tape. The result of this operation is that the moving steel tape is locally magnetized at numerous successive points in its length, and with constantly

varying degrees and qualities of magnetization. When, however, a telephone receiver is connected in circuit with the windings of the small electro-magnets, and the now locally magnetized steel tape is again drawn along between the poles as before, the iron of the magnet cores is excited magnetically by each successive spot or centre of magnetization, currents are induced in the windings, and the original sounds—words or musical tones—originally spoken, sung or played into the transmitter, are reproduced in the receiver. In this instrument, instead of the minute series of mechanical punctures, we have tiny vortices of magnetic circulation; each of which differs from all the other magnetic spots in the fact that it contains the potentiality of reproducing, only and precisely, the sounds that originally gave it existence.

These mechanical and magnetic effects demonstrate the fact that, in the case of one form of undulating energy—sound—such “foci” as the punctures on the phonograph record, or spots of localized magnetism on the steel tape of the phonautograph, are, precisely, potentialities for the production of ultimate consequences utterly different from anything suggested by their construction or physical appearance. Why it is that a phonographic record, resulting from a musical air played on a violin, for example, should be capable of reproducing, not only the air, considered as a succession of fundamental tones, but also the harmonics characteristic of the violin, while the same air played on a horn or flute, consisting of the same fundamentals, differs in possessing harmonics characteristic of the horn or flute, is a question that could be answered only after the most exhaustive investigation. It is even imaginable, however, that, on the basis of such an exhaustive investigation, human ingenuity could compass the feat of producing “phonographic records” mechanically, even taking advantage of knowledge based on thorough familiarity with the essential facts, by introducing weird and unfamiliar timbres—thus “tapping out a tune” that no earthly instrument ever played. As strange and remarkable things have been accomplished.

All this is imaginable, because of the fact that each separate component of any such records as we have been discussing represents a group of elements, which, in its entirety, differs from any other having the same fundamentals, in respect of such proportions as may be expressed by one combination of numbers, rather than another. In the magnetic phonograph, for example, it is evident that the several sounds, recorded and reproduced, differ originally merely as the resistance of an electric circuit is modified with a constantly varying frequency. But in these elements we have the potentiality of building tones, timbres and words. This fact is to be seen even more strikingly in Professor Bell’s “radiophone” apparatus, in which a ray of light, focused through a lens upon the

silvered surface of a metal diaphragm—which, vibrating under the pressure of sound undulations, constantly varies its reflecting surface (according to the amount of distortion imposed upon it), consequently, also, the amount of light actually reflected, through given periods—is directed upon a cell of selenium, included in circuit with a battery and a magnet telephone receiver. As is well known, the resistance of the metalloid selenium to the passage of the electric current varies directly as the amount of light that strikes upon its surface—its resistance in total darkness is twice as high as in full sunlight. Yet, in the “radiophone” apparatus, its action in constantly modifying the current passing on the telephonic circuit (according to the amount of illumination) enables the magnet receiver to reproduce all the complex sounds that originally agitated the silvered diaphragm, as already explained. Here the result is a concern, merely, of ohms and milliamperes, of circuit resistance and current intensity, combined with nothing else, except a varying time-element.

All such conditions help to illustrate how we may form a conception of the fact that an organic cell or germ, informed by vital energy, represents a potentiality of producing effects utterly unrecognizable in, and not to be suspected from its present appearance or structure. The organism developed from it, after the cycle of its metamorphosis has been completed, is the product of “evolution” in the sense proper to the original use of that term in biological science, as already explained. That is to say, it is the out-working, the unfoldment, of an involved plan or destiny, which was “stored” in it precisely as sound was “stored” in the mechanical or magnetic record already described. As the current phrase has it, it “was there” from the beginning of the cell’s life, waiting, like the “stored-up echo” in the phonographic record, for the conditions favorable to its complete emergence from the “potential” or possible, into the actual world, as we know it.

The involved potentiality of each germ-cell to subdivide and recombine into new forms, until the perfect destined individual is produced, may be compared to some order of “valency”—to use a term familiar in chemical and other sciences—which is conceivable as a factor expressible in terms of the relative proportions of component elements. Thus the typical cell of one species differs from the typical cell of another, conceivably, just as corresponding elements of two sound-records, possessing identical fundamentals but differing harmonics. Indeed, the thought is as beautiful as it seems to be accurate, that the fundamental distinctions between natural forces and elements are found to be expressible in the terms of number and proportion. The same idea was developed in the Buddhistic teaching on *Karma*, which, as the leading principle in the doctrine of “metempsychosis” (*Samsāra*), represents each individual as dissolving at death into a sort of

"echo," so that—adopting a musical metaphor—as the consequence of its release, it may form the impulse for the production of a new individual in a favoring environment, very much as the vibrations issuing from a bell of given tone may evoke a "response" from another bell of the same tone, even across a wide distance. The tone and pitch of the bell, its numerically-expressible equivalent or significance—also the resultant of its size, shape and bulk of metal—may be said to be its *Karma* (Sanskrit, "act" or "doing"), stated in the terms of the frequency and amplitude of its sound vibrations per second. Although the doctrine of *Karma* was primarily a moralistic solution, it has always been treated as if it had a definite ontological significance. It is thus explained by Professor Rhys Davids, a noted authority:

"Buddhism claims to have looked through the word soul for the fact it purports to cover; and to have found no fact at all, but only one or other of twenty different delusions which blind the eyes of men. Nevertheless, Buddhism is convinced that if a man reaps sorrow, disappointment, pain, he himself, and no other, must at some time have sown folly, error, sin; and if not in this life, then in some former birth. Where then, in the latter case, is the identity between him who sows and him who reaps? *In that which alone remains* when a man dies, and the constituent parts of the sentient being are dissolved; in the result, namely, of his action, speech, and thought, in his good or evil *karma* (literally his 'doing'), which *does not die*.

\* \* \* But the peculiarity of Buddhism lies in this, that the result of what a man is or does is held, not to be dissipated, as it were, but to be concentrated together in the formation of one new sentient being,—new, that is, in its constituent parts and powers, but the same in its essence, its being, its doing, its *karma*."—*Buddhism*, pp. 103-104.

Of course, in the system to which it belongs, the doctrine of *Karma* represents one possible intellectual device to escape the unintelligible hypothesis of "immaterial spirit", even while acknowledging the reality of "things unseen and eternal". Instead of an "immaterial" essence, which the mind can scarcely avoid identifying with nothingness, it supposes that the resultant of life is, as it were, a "chord" of vital energies—as may be understood partially from our former musical analogies—which can, in effect, exert a "formative pressure", as the modern physicist might term it, upon a suitable receptive substance. From another point of view, also, is the doctrine significant in the present discussion—this is in the fact that, as taught, the *Karma* of an individual man, or of the world or universe itself, is the fundamental element that discriminates him, or it, from the universal. Indeed, this tendency to "act", or to "do" certain definite and involved things, is the only reason why the fundamental *Akasa* ["ether?"] is to be perceived in the appearance of "stars, earths, worlds, and changes changing them", or why the "delusion of individual existence" remains the obstacle to attaining *Nirvana* [the universalized life?]. Quite apart from all the philosophical consequences which



the doctrine was believed by its original formulator to involve, it argues to, and well illustrates the theory that, in modern terms, the primal germ-element of each individual being is to be considered as a "focus" or "vortex" of energy, of some such character as is suggested by the previously-used analogies. A somewhat similar use of this doctrine of *Karma* has been made by Professor Huxley, who says:

"What actually happens, in all but the lowest organisms, is that one part of the growing germ (*A*) gives rise to tissues and organs; while another part (*B*) remains in its primitive condition, or is but slightly modified. The moiety *A* becomes the body of the adult and, sooner or later, perishes, while portions of the moiety *B* are detached and, as offspring, continue the life of the species. Thus, if we trace back an organism along the direct line of descent from its remotest ancestor, *B*, as a whole, has never suffered death; portions of it, only, have been cast off and died in each individual offspring \* \* \* If we could restore the continuity which was once possessed by the portions of *B*, contained in all the individuals of a direct line of descent, they would form a sucker, or *stolon* [using the simile of the strawberry plant], on which these individuals would be strung, and which would never have wholly died."—*Evolution and Ethics*, Note 1.

"The tendency of a germ to develop according to a certain specific type, *e. g.* of the kidney bean seed to grow into a plant having all the characters of *Phaseolus vulgaris* is its 'Karma'. It is the last 'inheritor and the last result' of all the conditions that have affected a line of ancestry which goes back for many millions of years to the time when life first appeared on the earth. The moiety *B* of the substance of the bean plant is the last link in a once continuous chain extending from the primitive living substance; and the characters of the successive species to which it has given rise are the manifestations of its gradually modified Karma."—*Ibid.*, Note 6.

In these passages Huxley follows the Buddhistic understanding of *Karma* with perfect consistency: the essential element of the doctrine of metempsychosis is invoked to explain an essential situation in the doctrine of derivative descent. Thus he speaks of a "*gradually-modified Karma*." [In Buddhistic acceptation, *Karma* is to be "modified" only as the "moral significance" of the being approaches to or moves away from the ideal "universal life," in which the "delusion of personality" is "blown out"—"*Nirvana*-ed." ] It is doubtful, however, if his inferences in this particular are perfectly logical. Considered as an expression for "potential being", or organism, *Karma*, as we have seen, is an enlightening term. Taken, however, as Huxley takes it—and as evolutionists in general take the matter of potentiality in the vital germ, as an element susceptible of indefinite variation in its essential constitution—we find that the Buddhistic device for escaping the "absurdities of immaterialism" by assuming a mere effect or potency for "merit or demerit", in a moral sense, for "things done and undone" [so that each successive "new individual" is morally scaled to begin doing and neglecting precisely

where his predecessor left off] is a very unsatisfactory metaphor for biological situations.

From all that we know or may surmise regarding the germinal elements of living things, not only as seen in the partial mechanical analogies, with which we have attempted to illustrate them, but also in all the facts brought to our notice in common observation and experience, it may be held to be fairly evident that the tendency to develop along certain definite lines into organic maturity represents an original impulse from without, and in no sense a product of matter, or of any of the forces of which we have knowledge in material nature. The fact of variation in nature seems to be established, as is also the artificial method of "crossing," by which a quality present in one type of organism may be "engrafted" upon another, making a new "breed," but neither of these has any logical relation to the theory that new elements, not previously known in nature, are to be considered producible by any influences analogous to "artificial selection." In other words, returning again to the metaphor of sound phenomena, we may hold that, on the basis of our knowledge of vital germs, variation in the natural world is either (1) *suppression*, by which full development is prevented, as we will presently explain, or (2) *opportunity*, in which obstacles to full development are removed. Neither of these conditions affects—much less alters—the essential germ potentiality, any more than one of the numerous "stops" of a reed or pipe organ, while modifying the timbre of the tone, can change its "fundamental" character.

Whether our persistently-used musical metaphor be fully illustrative, or not, we may insist, logically enough, that it is valid to the extent, at least, that the original vital germ element is, as we know it, positively not neutral or passive—so as to be modified by "external influences" or environments of any kind—but entirely active, and possessed of a definite significance of its own. The "*Karma*" of the red ant, or of the Greenland whale, for example, as produced in the respective parental eggs, brings forth its kind unerringly, although a mere "valency", or, as previously explained, a "numerically-conceivable potentiality", in a speck of matter, indistinguishable—except for size, shape, etc.,—from most other specks of similar import. Just as already explained, the minute scratch or puncture of the phonographic record contains, *in posse*, some definite sound, different from all others in point of timbre, volume and pitch, so each minute germinal protoplast contains in nature's equivalent terms the certainty of the several qualities proper to the species to which the germ belongs. The germ of the bird contains the certain potential equivalent of beak, wings and feathers; that of the fish, the invisible determining cause of fins, scales and gills; that of man, the rudiments of the "idea" of spiritual possibilities, together with the tendency to

build up a brain that should think. The involved potentialities of the germinal principle seem nearly endless, as we may guess from the multiplicity of "special instincts" manifested among living things, and which we are asked to believe represent only so many "acquired habits". By what order of phonograph-like "record", for example, is there impressed upon the tiny brain of the garden wasp the certain knowledge of the area on the body of a larva of alien species, in which a sting puncture will produce paralysis, instead of death, thus preserving the ill-fated victim as food for her unlaid young? [Such instinct must be inherited and "innate"—a cell is "born" with an "idea" involved in its structure, instead of derived from sense experience—since she never saw her own parents, who might have taught her the "trick."] There are hundreds of such "records" that might be mentioned, and all exist wrapped among the "possibilities" of the parental germs. So precise is the knowledge involved, oftentimes—as in the nest-building instinct, which, as it were, depends on a whole "cell-literature" of architecture—that certain older philosophers offered as solution of the situation the statement, "God is the mind of the brutes" (*Deus est anima brutorum*).

If, however, it can be demonstrated from the rock records, or by experiment, that all life-forms, as we know them, certainly came forth in the course of countless ages of gradual change from a common "indefinite homogeneous" original, each new form, Proteus-like, following every predecessor, we may reasonably assume on the ground of all the knowledge that we possess of germ-potentialities and developments, that all must have existed potentially, or in imminent possibility, from the beginning, awaiting only the favoring opportunity to burst into actual existence—just as solar energy hurries toward the earth's atmosphere, in order that it may become transformed into the modes of light and heat. Even assuming that environment, in the form of "natural selection", or whatever we may elect to call it, is a provocative, rather than a permissive, cause of variation, we merely ascribe to its influence a depth and subtlety of influence that is, simply speaking, undiscoverable to science. In either case we state merely all that could be meant by the term "special creation", when examined in the light of scientifically-established fact. [For "special creation" need not imply what Herbert Spencer characterized as "the carpenter theory of creation", representing God as forming the world as a man makes a box.] We have on the one hand the belief in the fundamental and unalterable germ-potentiality, which is the organism in possibility; on the other, merely a guess at the creative influence that could modify it—changing its "fundamental", as well as its "harmonics". Positively no valid objection can be urged to the statement that the "organic equivalents" mentioned above could have existed in original primeval

germs, and sprung into developed existence under favoring circumstances—whatever such may have been—any more than that ages of slow upbuilding were necessary to make a germ-equivalent the correspondent of the developed fact, be that bone, muscle, or other structure. Our former analogies tell us this.

But, as already suggested, environment plays a great part in life-history, and there is variation of life-forms in numerous instances. Environment may suppress possibilities, just as the conditions of “domestication” modify animals, so as to cause them to lose, wholly or partially, many of their proper characteristics. From the standpoint of the animals, domestication always involves a distortion of nature. [A suppressive environment might be to a living organism precisely what a small room would be to a large volume of musical sound: in the latter case harmony is distorted into painful cacophony.] Such conditions may be assumed to exist in nature, as seen when birds or insects, from habit, forced or original, disuse and finally, as it might seem, lose the power of flight—even, in some cases, the organs of flight, also. In the same manner, as we might imagine, if seeking for an “explanation”, that the trilobites of the Paleozoic Time, which, as some zoologists have indicated, “resemble the embryonic forms of some higher crustacea”, were “let and hindred” from their proper development by the conditions of life—such as they may have been—which obtained in their day. Their sudden disappearance from the rock records in the early Mesozoic measures might be held to indicate some such alteration in these conditions, as would permit development into the “maturity” which nature had intended from the beginning. A partial analogy may exist in the so-called *Axolotl*, a problematic tadpole-like creature, which some authorities have asserted is merely the undeveloped “larva” of some true newt, and which others claim has actually been known to assume a land-dwelling “maturity”, under favoring conditions. It might seem, according to some showings, to represent, under natural conditions, the same sort of permanent “tadpolism”—if we may coin a term—as has been artificially produced by certain experimenters with the young of ordinary toads and frogs. [These “permanent tadpoles” not only do not “mature”, but, as we are told, actually breed in the larval state.] Similar distortive, or suppressive, influences, whatever they may have been, might also be assumed to explain the appearance and persistence—for a time—of some of the huge and unwieldy reptiles of ancient days. Why should an “orderly progress upward” produce such “anatomical absurdities” as have existed at various periods of the world’s history? The suppressive and distortive influence of environment might also be invoked to explain the presence of “rudimentary organs” in men and other animals.

Given the conditions favorable to the appearance of life, and



we have the earliest germs—all scientists and theorists admit this. Given the possibility of the simplest germs, and we have no warrant, apart from our tendency to theorize and dogmatize, for denying the possibility of the most complex germ-potentiality—nor yet, its development. Such favoring conditions may not have been those that now exist on earth—we may reasonably assume that they were not—but we know of nothing to prevent the belief that all were “originally created”, any more than we know of conditions hostile to the production of any of the colors of the spectrum, or of any of the tones of the musical gamut, even before there was as yet an instrument devised to produce them. It is useless to theorize, however, after we have reached the confines of facts as we know them. One significant lesson, however, lies in the story of the vital germ, considered as a focus of vital energy, which, as it may be, is also a focus of creative activity. The following is a very suggestive treatment of this very situation:

(An Englishman questions a Hindu sage on the mysteries of life.)

*Pundit* (Reading)—“The spirit of a man, whereby he strives.  
Flashes from star to star—if so it will—  
And—if it will—sleeps in the smallest drop  
Of midmost heart-blood”. Yama sayeth so.

*Sahib*— Yet, Pundit, this is hard to comprehend!  
How can it be that what hath plenitude  
To range from star to star should hide itself  
I’ the hollow of a heart?

*P.* I answer thee  
Out of the great Upanishad, surnamed  
Khandogya! Gather up yon fruit  
Dropped by the parrots from the Banyan tree!  
What seest thou therein?

*S.* A scarlet fig  
Not larger than a Moulvie’s praying bead!

*P.* Break it, and say again!

*S.* I break it, Sir,  
And see a hundred little yellow seeds!

*P.* Break it, and say again!

*S.* I break a seed;  
It is as slight as though a silkworm’s egg  
Were crushed; and in the midst a germ, a speck!

*P.* Break it, and say again!

*S.* The speck is gone  
In touching, Guru! There is nothing now!

*P.* Yet, in that “nothing” lay (thou knowest well!)  
The Nyagrodha tree, the Banyan tree,

Comely and vast as it was formed to grow;  
 With all its thousand downward-dropping stems  
 Waiting to fall from all its thousand boughs,  
 And all its lakhs and lakhs of lustrous leaves  
 Waiting to push to sunlight, and so make  
 New canopies of flower and fruit and shade,  
 Where creatures of the field, fowls of the air,  
 Monkey and squirrel folk might find their home,  
 And man and cattle 'neath its ample roof  
 Have shelter from the noon. This Forest King—  
 Of bulk to overspread a Raja's camp—  
 Was wrapped in what thou sayest passeth sight.  
 —Edwin Arnold, *The Secret of Death*.

## Maxims and Wise Sayings

From Windows in the Library of the University of Pennsylvania, 1904

COPIED AND CONTRIBUTED BY J. B. BALL

Striving to better, oft we mar what's good.  
 Wisely and slow; they stumble that run fast.  
 When clouds appear, wise men put on their cloaks.  
 Read not to contradict and confute, nor to believe and take  
 for granted, nor to find fault, but to weigh and consider.  
 Self-love is not so vile a thing as self-negligence.  
 Celerity is never more admired than by the negligent.  
 O world, how apt the poor are to be proud!  
 The empty vessel makes the greatest sound.  
 How poor are they that have no patience.  
 Wisdom and goodness to the vile seem vile.  
 Forbear to judge, for we are sinners all.  
 Many wearing rapiers are afraid of goose quills.  
 Truth is truth to the end of reckoning.  
 Who cannot condemn rashness in cold blood?  
 Past and to come seem best, things present worse.  
 Better a witty fool than a foolish wit.  
 Time is an old justice that examines all offenders.  
 Strong reasons make strong actions.  
 Men should be what they seem.  
 No might nor greatness in mortality can censure 'scape.  
 Those that with haste will make a mighty fire, begin it with  
 weak straws.  
 Ignorance is the curse of God.  
 Knowledge, the wings wherewith we fly to heaven.  
 Everyone can master a grief but he that has it.  
 Winning will put any man into courage.

## **Antho[n] L. Skanchy**

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### **A Brief Autobiographical Sketch of the Missionary Labors of a Valiant Soldier for Christ**

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TRANSLATED AND EDITED BY DR. JOHN A. WIDTSOE

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#### VIII. I AM RELEASED FROM MY FIRST MISSION

At last I came to the town Vardo in Finmarken, the most distant city in my field, where I remained a few weeks. While there I went out on the ocean and fished. Instead of nets, hooks and lines were used. The whole ocean was so filled with fish that it seemed as if it were a great pot in which fish were boiled. It was a common experience that heavily weighted fish lines could not get past the mass of fish.

On this trip I was arrested for preaching the gospel of Christ and brought by steamer to the city of Hammerfest, where sentence was pronounced on me; and from there, in another steamer to Tromsø where I spent ten days in prison on a diet of bread and water. I learned many things from these seasons of imprisonment. I was a young man, healthy and strong, accustomed to moving quickly in my work, and I found that this diet of bread and water did not agree with me; especially as I was given a tiny piece of sour, heavy, dry, coarse bread, about the size of half of my hand, every twenty-four hours. As the days went by in prison, I must confess that I became very hungry and that it caused sleeplessness. I was able to sleep about two hours each night, and would awake weak and tired. I dreamed usually that I was feasting on an abundance of things to eat and drink and then would suddenly awake hungry and weak, dizziness and headache overwhelming me. I lay on my hard bed hoping for the arrival of day because I could then divert my thoughts a little better. These seasons of imprisonment tired me severely. None can fully understand it unless he has experienced it himself. It brought to my mind the words of the Prophet Isaiah, "It shall even be as when a hungry man dreameth, and behold, he eateth; but he waketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh, but he waketh, and, behold, he is faint, and his soul has appetite: So shall the multitude of the nations be that fight against Mount Zion." I thought to myself that he who spoke those words had undoubtedly had experience in it.

During the month of July, in 1865, the third summer of my labors in Nordland, I received my release from this mission, from Elder George M. Brown, who then presided over the Norway conference. I wrote to all the Saints in Nordland's branch to meet in the historical place Bjarkoe at a stated time. All of the Saints came to the meeting, as also strangers. My sister in the flesh, Amelia, came there, also, and was baptized. We partook of the sacrament together, and for three or four days we had a most enjoyable time. At last, then, I bade farewell to my brethren, sisters and friends, and to Nordland with its many islands, fjords and great and beautiful mountains, forming a landscape so brilliantly equipped that it does not stand second to any that I have seen. The impressions which became stamped upon my mind during my mission up among the people of northern Norway, in the days of my youth, will never, I believe, leave me, for one might learn more up there than can be learned in a university.

Before I leave this extensive and valuable mission field, I will add my modest judgment of this great and beautiful country, with fjords and sounds, islands and high mountains covered with leafy trees, reaching down to the shore, with the background of high cliffs and barren mountains, covered with patches of trees and moss, where the Laps watch their great herds grazing in the small mountain valleys. All about, are every kind of feathered life, representing the birds of the ocean, among which the eider duck is a prominent feature. It seems as if Nature has here made attempt after attempt to invite wealth and beauty to the children of men. Three months throughout the year the midnight sun shines; the great ocean teems with measureless wealth and food for man. Wherever one turns there is something attractive to behold. Not only is the eye pleased, but the spiritual intelligence is touched as well. To me it was as if, in this rugged nature, a new world of inspiration and introspection came from God, who from the beginning had organized the whole land. No wonder that thousands visit summer after summer this land of the midnight sun, this wonderland.

I took passage homeward in a steamer under Capt. J. S. Green, a friend of mine, and a member of the Church. I was very grateful to the Lord for his fatherly care and protection over me during my honest labors both on land and sea; and though I felt myself a very humble and imperfect messenger of the great and noble work, I also felt that the Lord was satisfied with my work, and that the honor belonged to him. At last I reached Trondhjem and had the joy to greet my dear mother again, together with my brethren, sisters and friends. I remained a few days with the missionaries, who still roomed in my mother's house, and held several meetings. Then I bade my mother farewell again, and began my long walk to Christiania, and again had the opportunity of walking





LATTER-DAY SAINTS' MISSION HOUSE, CHRISTIANIA, NORWAY

over the Dovre mountain alone. I reached Christiania in due season, about two and a half years after I set out on my mission.

#### IX. I LABOR IN AALESUND

I was retained as a missionary, but was now at liberty to go wherever I wanted. I said goodby, and journeyed on to Guldbrands valley where I thought there would be a good field for work, as the whole valley is thickly populated. From there I went to Roms valley and at last reached Aalesund. In this city I found a sister whom I had baptized in Nordland and who was now married to Mr. Myre, a bookkeeper. As I was the first elder who had visited this town, I was greatly persecuted by the minister, Mr. Buck, and by the police who were on my track every day. Nevertheless, I won friends there and after a time baptized Mr. Myre.

Just at this time Elder Christian Folkman, and the Saints who were in Trondhjem, invited me to spend the Christmas season there, and sent me traveling money so that I could buy my steamship ticket. I was in my native city by Christmas and had a most interesting time.

Early in January, I returned by steamer to Aalesund, to continue my work. When I arrived I had only twelve cents, which was just enough to pay the man who rowed me from the steamship



INTERIOR OF THE ASSEMBLY HALL, LATTER-DAY SAINTS' MISSION HOUSE, CHRISTIANIA, NORWAY

and placed me on land in the city. I secured lodgings in the house of a master shoemaker, Nielsen, who owned a large three-story house. The police chief soon came and ordered me to leave the city, but when I told him I was paying for my support, and that I knew something about the Norwegian law and his authority, and that it did not extend so far as to drive me out of the city, he left me alone, but commanded his force to keep a very close watch over me.

Then came the priest of the city, the Mr. Buck formerly mentioned, in company with one of the local merchants, and told me considerable more such information, that if I conducted any meetings, the doors of the prison were ready to close behind me. A few days afterward I went to call on the priest, but he saw me come and instructed his housekeeper to tell me that he was not at home. When I asked if the pastor was at home, she said, "No, he is away." As I knew that he was at home at that time, I warned the lady she should not tell an untruth to one of the Lord's servants. She took my words to heart and told her folks what had happened. It so happened that this lady was of very prominent parents, and they immediately took their daughter home. Two days later, one of the merchants greeted me, and told me that this story of the pastor's untruthfulness had spread over the city to the shame of the pastor himself. Sometime after I had left Aalesund, I heard that this minister, Mr. Buck, had hung himself, for what reason I did not learn.

Then came the superior priest of the district and pressed upon my landlord that he must drive me out of the house, and not give home or habitation to false prophets. Mr. Nielsen, who had learned something of the gospel, bore testimony in my behalf, and then everything went wrong. I was not present, but the two must have had a serious time together.

In a few days came a letter from the superior priest to Mr. Nielsen insisting that as Nielsen was a respected man in the community, in order to maintain his good name he must not any longer give me lodging. Mr. Nielsen was now in a tight place, and he presented the matter to me. He did not want to turn me out, yet he desired to favor the chief priest of the district. In fact, so overcome was he that he cried. An evening or two later he received another letter from the pastor which was even more insistent.

The morning after the receipt of the second letter, I placed the whole matter before the Lord, and received my inspiration that if I would call on the priest he would acknowledge the correctness of every principle that I might present to him. Filled with joy, I walked to his home some two miles beyond the edge of the city. I was courteously invited into the office of the great man. We had first a conversation concerning the Bible; then, concerning the relation of "Mormonism" to Biblical doctrines. Questions were directed to me, and I replied in the spirit of truth that was present; and he acknowledged the correctness of every principle that I advocated. For two hours we were together in friendly conversation. The battle was won; and from that time on he was especially kind and helpful to our missionaries who followed me. The same day Mr. Nielsen was informed by letter from the priest that he could give me lodging as long as he liked, and the priest further stated that he had had a conversation with Mr. Skanchy which convinced him that he had been mistaken in his opposition, but excused himself by saying that it was the duty of his profession to oppose those who believed in any other religion than that supported by the state.

Even after this, I had a pretty hard time in Aalesund; but after several members had been brought into the Church the work became somewhat easier. Among others who were baptized at this time was Mrs. Soneva Torgesen, the wife of a friendly ship captain. This woman was a true daughter of Israel, and did much good. She had two small children whom I blessed. The boy was instructed by his mother and is a faithful elder in the Church today.

In the spring of 1867, at a conference held in Christiania, C. C. A. Christensen, who had arrived from Utah, was assigned to preside in Norway. I bade farewell to Aalesund and began my journey up the valley of the Roms, over Dovre mountain

again, and then down Guldbrands valley until I reached the little town of Lillehammer, where we had a sister in the gospel, Ellen Buckwald, who was employed in the household of a Mr. Revers, a friend of our people. To this house the elders were invited whenever they came to the city, and were treated there in the very best manner. I had many conversations concerning the gospel with this educated man. The family did not want to part with Ellen, for she taught the children of the household "Mormonism," and used to pray, even, for Brigham Young as a leader of Israel.

I finally again came to Christiania, and in the conference then held was released from my second mission by the outgoing president.

#### X. I PRESIDE IN CHRISTIANIA

Elder C. C. A. Christensen then took over the guidance of the Saints in Norway. I was called to act as the president of the Christiania branch which at that time had about 600 members. Upon the receipt of this call I felt my unworthiness in a very great degree. There were many in the congregation who had accepted the gospel long before I had, many of them older and more intelligent men and women, but I prayed to my God for wisdom and intelligence to be able to guide this great body of people. These prayers were heard and the Lord blessed me mightily. I gained the love and respect of the Saints and with the fatherly guidance of our respected President, C. C. A. Christensen, I got along very well. Many persons were converted and baptized into the Church both in Christiania and throughout the branches in the country as a result of the visits of President Christensen to the different branches and the meetings he held everywhere with the people.

As the children of the Saints in Christiania were often persecuted in school by the other children, because their parents were "Mormons," I decided to try to stop this unnecessary and improper persecution. I went to the chief of police, one of our friends, and counseled with him as to what we would best do. He advised us to petition the school board, the chairman of which was Bishop Arup, for the privilege of establishing a school of our own, and he suggested further that we secure a number of well known names to this petition and offered to be the first to sign it. We delivered this petition to the bishop who was a very courteous man. After a couple of weeks the petition was granted, on the condition that an officer of the school board should inspect the school once a year to make sure that we were giving the right training and maintaining proper discipline. Moreover, in our school, the children should not be obliged to study the state religion or the history of the Bible. We thought this a very great concession.



I was then appointed to take charge of this school, with Sister Christina Osterbeck as assistant. The children were each to pay a little, as they could obtain the means, for the expense of books, and other supplies. This was a fairly successful experiment. The officers of the school board also seemed satisfied with our work. I was permitted occasionally to make mission journeys into the district surrounding Christiania. Some of these journeys, taken in the winter, were very difficult.

In the summer of 1867, I was sent to visit the town of Kongsberg and Numme valley, where I had been before. From the city of Drammen, the road leads through a great forest, and then over a high mountain. When I reached the top of the mountain the sun was setting in the west behind me, and the shadow of the mountain was thrown miles and miles over the forest below the mountain and covered the whole city of Kongsberg. The magnificent beauty and vastness of this sunset from the mountain top worked upon my feelings and I sought a place under a small hill where, with enthusiasm in my heart, I kneeled before the Lord and opened my heart to him. I prayed especially that he would lead my footsteps, guide me on my way, and help me find a place to stay that night, for I had only a few cents left. At the close of my prayers, it seemed to me that I was surrounded by a holy influence.

I then began my descent of the mountain. It was already dark when I crossed the bridge over the river that flows near the city. Where was I to go? The houses of the city are built very near to each other. When I reached the first block, I turned to the right and walked around it. Then I crossed the street and began on the next block. At last, I thought, "Here is the place where I would better go in and knock." But the answer of the Spirit was immediately "No." I continued to walk to the right around the blocks and after a while I thought, "Now I will knock on the next door." But again the voice whispered, "No." I continued circling the blocks until I reached the eighth block. As I approached the middle of this block a voice whispered to me, "Here you are to enter." I knocked on the door, and a hearty, "Come in" was the answer. I stepped into the room and saw a man and his wife sitting by a table, playing dominos. I noticed that they looked at each other and smiled. "Can I obtain lodging here tonight?" I said. "Yes," said the man and pointed to a door that led into a little bedroom, in which were a table, a candlestick ready to be lighted, a bed, a wash bowl and other furniture. The lady came in and lighted the candle and asked me if I did not want something to eat. I was very hungry and could have eaten a good hearty supper, but I told her, if she pleased, a little bowl of bread and milk would be sufficient.

Next morning at six o'clock, I heard the man move about in

the house. As I learned later, he worked in the national rifle factory, and had to be at work quite early in the morning. After he had gone, the lady came into my room, placed a chair in front of the bed, and placed upon it a tray with food. When she left, I got up and ate this light breakfast with great appetite. At eight o'clock the man came back for his breakfast, and I was called in and placed at the table. There was a little pause. They looked at each other, and I asked if they would permit me to bless the food. The man said, "That is what we are waiting for." I blessed the food, and we began to eat. Then a very peculiar conversation ensued. "You have not been here before?" "No." "Who brought you here last night?" "No one." "Are you not a 'Mormon' elder?" "Yes." "Did you notice anything when you came in here last night?" "Yes." "What was it you noticed?" "I noticed that you looked at your wife and smiled and she smiled back."

He then told me the story. Just before I knocked on the door, they both heard distinctly a voice which said, "Here comes a servant of the Lord, who desires lodging for the night. Take good care of him." He continued, "The bed in which you slept last night has not been used during the last six years. The last person before you who slept there was a 'Mormon' elder to whom the room was rented out for a year. When he left, most of the people he had baptized sold out and went to Utah. No 'Mormon' has been here since."

I said to him, "I suppose then you know very well the teachings of 'Mormonism.'"

He said, "Yes; I believe that what is called 'Mormonism' is the message from God above. I am not baptized, and if I should go with you alone this evening to be baptized it would be known in the factory tomorrow, for those in charge there call upon their god from morning till evening, and he can reveal to those who pray to him just as our God revealed to us who would knock on our door last night. Then I would receive my 'walking papers' at once. Should I be baptized, and then lose my position, my savings would possibly take me and my family to Zion, but I have here at home an old father and mother who cannot help themselves and I have not means enough to take them with me. Perhaps my faith is not strong enough, or I should leave them in the hands of the Lord, for he provides for us all, but I cannot bear the thought of bidding them farewell and leaving them alone." These were his words.

I had a splendid mission journey through the Numme valley. I met many good and honest people. As far as I know, no missionary has been there since that day.

# The Girl Who Came Back

BY ELIZABETH CANNON PORTER

"I think, father, that I shall go to New York this winter to study art." Mary Baldwin's tones were even, although her heart was thumping spasmodically against her ribs. She had chosen a propitious time when her father was nearly through with his boiled dinner to make her last attack. Her defenses she had carefully prepared beforehand.

The grizzled old farmer eyed his daughter, "Can't you get enough art here?"

"No," answered Mary; "I've taken all they give at the high school, and if I'm going to do anything worth while, I've got to have the training."

"Fraid I can't afford it this year, with taxes coming on, water assessments, the new drain ditch to pay for, and three horses dying."

"Oh, I've got nearly three hundred dollars saved up, mostly my chicken money," countered Mary, gaining courage. Ever since the ambition to be a great artist had been born in Mary, years before, when her drawings first attracted attention in the country school, she had started saving for this purpose. The flower garden and the chickens were hers, and from the latter she had saved dollar by dollar in an old umbrella cover in the bottom of her trunk. Then she would change them into bills of larger denomination until the umbrella had, not a silver lining,—but a green-back one.

"H'm," ejaculated the old man, a fleeting look of surprise taking the place of his usual stolidity. "Didn't know there was that much money in chickens! What has your mother got to say about it?"

"Mary's a good girl and deserves a chance," replied Mrs. Baldwin valiantly.

Mr. Baldwin had not consulted his wife's judgment for thirty years for nothing, and he knew himself beaten. "I don't like the idea of my girl being off alone in that big city," he mumbled.

"I shall write to the Fergusons there to look after her," replied his wife, "and I think Mary can take care of herself," she added.

"What will it all amount to?" Mr. Baldwin could see money in "broad acres," hogs and cows, but art he considered "high-falutin'."

"I've promised mother that if I don't make it go I'll give it up with good grace and come back home and not string it on forever like Angeline Walker." Angeline Walker was the daughter of a neighbor who had been studying music abroad for six years. Although they heard wonderful reports of her voice, she was still pouring gold into the hands of greedy foreign music teachers and seemed as far from a position as ever.

"No, nor you hadn't better be like Cissie Landis, either," muttered the old man wrathfully. Cissie was the daughter of a widow who had toiled in the fields with her calloused hands to send her pretty daughter to a business college. The girl returned a gum-chewing stenographer with peroxide hair and a trunk full of folde-rols. She divided her time between cold-creaming her face and manicuring her finger nails and thought her mother very foolish for having spoiled her looks with toil.

"Well, since you and your mother have decided on it, when do you go?"

"The school of design opens in about three weeks, and I think that I'd better start a little before that so I can get settled."

"The old place will seem lonesome without you, and what are you going to do about Lem Hardy?" Mr. Baldwin arose and reached for his hat.

Mary tossed her head. "I'm not going to alter my plans for Lem Hardy." The person in question was the good-looking, honest young farmer that called to see Mary on Sunday nights.

The next two weeks were busy ones at Willow farm. Mrs. Baldwin left her canning and pickling to run the sewing machine, and if her mother-heart ached over the parting with this her last birdie to fly the nest—her two older children were married—she hid it under a bright smile, for she was determined that her girl should have a chance. There were her clothes to be got ready, friends to say good-bye to, several afternoon parties to attend and her trunk to pack. Lem Hardy came over with his fast horse and took her driving through the bright autumn afternoons. He seemed very serious and pre-occupied, as if he had something on his mind, but every time he tried to get rid of it, Mary adroitly changed the subject.

"It isn't as if I were going away forever, you know. A winter in New York won't hurt me, and it may do me lots of good. I'll find out if I really have any ability, and if I haven't I'll be more satisfied to come home and settle down," she assured him; and she parted with him with the comfortable feeling that she hadn't committed herself. "If he cares anything for me, he'll wait, and if he doesn't, he's not worth bothering about," she thought, but she couldn't forget the dumb question in his eyes when he parted with her at the depot, but it was not till her mother pressed several gold pieces into her hand (the proceeds



from the sale of Lottie, the yellow cow, that Mrs. Baldwin had raised from a calf) saying, "You may want some different clothes when you get there," that Mary totally broke down.

\* \* \* \* \*

It was dark when the train wound down the Hudson and approached the great city. Mary, who had been sitting stiffly with her hat on for an hour had her first misgiving when she peered out through the rain-bespattered window and saw the lights of the elevated. The Fergusons, who lived in Harlem, met her at the 125th street station, so she was spared the rush and roar of the great central depot. They rushed her in a taxi to their flat. As it was already overcrowded, they explained to her that they had engaged a room for her at a "family" hotel next door, for the present, until she could look around a little more and get located. When they mentioned the price Mary felt the chills run up and down her back. Mary hunched herself on the Ferguson sofa that night and the next day she procured her trunk and took up her abode in a dark back room of the family hotel. Her one window opened onto a court which emitted many smells. At night the mice ran through her room and at two o'clock in the morning she could hear the guests stumbling up the back stairs. The hotel parlor was decorated with gilt mirrors and lacquer vases but the curtains at the windows were dirty and even the great glittering dining room at the fashionable dinner hour had an unwholesome atmosphere. The electric bulbs shone on the tinsel dresses of the women, but above the bare shoulders were sallow complexions and drug-dulled eyes. The food was mostly mixed up messes with French names. Mary had yet to learn that clean, plain food in New York cost more than "*a las*." If there were any fresh eggs they never drifted down to the "Woodward;" beefsteak was the most expensive thing in the city; and even the milk, Mary imagined the nigger wench in the kitchen had stuck her finger into. When Mary thought of what she paid for these things here, and then remembered how her father toiled to wring every dollar from the soil with his potatoes and wheat, it turned her sick.

Mary plunged herself into her work at the school with indefatigable energy, and from the first she did well. The teachers encouraged her ability, and the students liked the clear-eyed western girl. Two of the women she met there were to play an important part in her life that winter.

The Fergusons, she soon found, were luxuries she could not afford. The two boys attended Columbia University and the girls, Mary discovered, were taking a course mostly in dressing and matinees. Although they were generous in their invitations, Mary had to buy clothes that she really didn't need in order to go around with them. Also, she took her turn in paying for the

numerous luncheons, teas, boxes of chocolates, bouquets of fresh flowers, and other things the girls were always loping in between shows. So, gradually she separated herself from them and began finding out the free things that would benefit her. She found the public library, and read up on landscape gardening and architecture. She visited the museum, and when she felt she needed air she walked in Central park. Her half holidays she spent in the Metropolitan art gallery, and it was here, in the long hours brooding over the pictures that the realization came to Mary that nine-tenths of success in art, as in everything else, is hard work, and she began to wonder in her heart whether it were worth so much of a woman's life. Even if one could succeed—and how many of them didn't! The J. Pierpont Morgan collection was on exhibition there, and she read with gasps the prices that had been paid for some of the works of art. But then the men who had painted these pictures were dead, and many of them had toiled in poverty all their lives.

A few days after her arrival Mary had been much comforted by a letter from her mother, breathing heart-ache in every line. The girl tucked it into the bosom of her dress as a talisman against the evils of the great city. A week later came a check from her father with a few scribbled lines saying that he could send her the enclosed amount as an allowance every month, "until art got to paying." Mary breathed a sigh of relief, and set to work with renewed energy, determined that the loved ones at home should not be disappointed.

Among the girls at the art school that Mary got acquainted with was Mattie Welch, a lanky, matter-of-fact girl with mouse-colored hair. Mary learned that many of the students tabooed Mattie because she wasn't an artist. She "did" fashion drawings for the Sunday supplement of one of the newspapers, "Some smart gowns seen at the Horse Show," "Evening costumes at the opening of the opera," "The imported gowns of Gaby Deslys." But Mattie made her living at it, and she had a contempt for "sap-heads" who loafed around afternoon teas and talked art but who never did any of it.

One day, when she heard Mary lamenting that she didn't live nearer the school of design, she exclaimed, "Why don't you come and live with me. I have a hall bedroom that I pay three dollars a week for and the old lady lets me use her gas in the morning to get my breakfast. For four dollars I can get a larger room and we could both occupy it." Mary gratefully accepted her offer. The girls lunched down town and carried their supper up from the delicatessen around the corner. So Mary began to gain on her expenses, but nevertheless she was beginning to feel that it was about time that art was "beginning to pay," for she had had a long rudimentary training before she went east.

Three of the teachers had shown special interest in her. They were the French water-color teacher, a woman sculptor and a big, red-faced New Yorker who taught illustrating. Mary got her first lesson from the woman, Mrs. Long. She was considered a successful artist, and she made a good appearance when she was out. One afternoon she invited the western girl to go to a lecture with her. When Mary called for her, at her rooms, she was ushered into a bare, untidy studio. Mrs. Long was in a bitter mood that afternoon, and when Mary ventured to admire the figure of a baby that the sculptor had been modeling, she burst out, "Yes; that's all the children I have, stone ones. I've been making that for the new Foundling hospital. Take it from me, girlie, that it's better to marry than to follow up art. I'm considered successful, and this is all the home I've got," she shrugged her shoulders. "I had a home once and a husband,—a young newspaper man out in Denver. He didn't make much money, and I couldn't keep house, and he got to drinking to brace him up so he could write. So I chucked it all to follow up a career. I sometimes think that if I'd known how to do anything, and could have backed him up, that we'd have pulled through, for he wasn't half bad and I might have had flesh-and-blood children instead of clay models for Foundling hospitals."

Mr. Armstrong, the man who taught illustrating, had got Mary to illustrate a little story for a friend of his who "wrote for the magazines." Mary had sat up till two o'clock in the morning until the sketches were finished. Armstrong met her in the hall, one day, and told her that his friend Spencer was well pleased with the pictures and wanted to see her about doing some more. Spencer was coming up to his studio to supper that night. Couldn't she come, too, and talk it over with him? Mary thanked him glowingly. Aside from the success it portended, it meant a check for the Christmas holidays which were now approaching.

Mary went.

That night when she flung herself into their room, Mattie looked up and caught the expression on the other girl's face.

"Why, what on earth's the matter?" she exclaimed.

Mary sat down on the edge of the lounge and buried her face in her hands. The older girl came over and tried to comfort her in her clumsy way. When she could finally talk, Mary told her of her evening's experience.

"Armstrong made an appointment with me to meet Mr. Spencer to see about illustrating another of his stories. When I went to Mr. Armstrong's rooms, Spencer hadn't come, but our host made it very interesting for me, showing me his great collection of sketches and explaining his ideas of illustrating. Finally when Mr. Spencer didn't come, he suggested that we go on and have supper without him. The meal was sent up on trays from

the cafe below, and he served it studio style, very charmingly. Then he poured out some champagne, which I, of course, refused. He drank it and it loosened his tongue. He began to hint that he could get me all kinds of commissions, would make a famous illustrator of me if I would just "be good" to him. At first I pretended I didn't understand, but when his meaning got too obvious I got up and found my hat, suggesting that Mr. Spencer must have been detained. At that Armstrong came over and grabbed hold of me and tried to kiss me, and I only got loose by threatening to scream and rouse the building. Then I backed slowly toward the door, and slammed it in his face. I didn't stop to get my gloves or rubbers, either," she finished with an hysterical laugh.

"Well," asked Mattie, "what could you expect? Lots of the girls in New York have 'backers,' men who buy them positions in musical comedies, and then pay for their costumes, spend hundreds of dollars to get their pictures in the magazines, and hire "write-ups" for them in the newspapers. Then the men take all their friends to see the show and exhibit their protege, and incidentally that swells the box office receipts. Is it any wonder that managers prefer girls with backers to ability? A good many girls who expect to succeed in other professions have to pay the price."

"But I'm not that kind," interposed Mary, hotly.

"No, and that's probably the reason that Armstrong took a fancy to you. It must be that 'Mormon' religion of yours that makes you so particular."

"Yes, that and my mother. Whenever I've been in doubt as to what to do I would always think, 'What would mother want me to do?' and I've never failed of the right answer yet," and at mention of her mother's name Mary buried her face in the pillow and sobbed.

Mattie Welch went over and clumsily patted the brown hair, "Never mind, I don't think you've heard the last of Armstrong yet, but if I know you, it just takes opposition to show what you can do. Besides, he can't drive you to the wall."

"What do you mean by that?" asked Mary, looking like an April day through her tears.

"You've got your father's check to fall back on, and he can't starve you out as if you were alone in this great city, dependent on your own resources."

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"Are many of the men here like Armstrong?"

"A good man nowadays is a rare and precious thing. Most of the New York women are glad to marry any kind of man at all."

"I know one back home who is absolutely good."



"Does he want to marry you?" asked the downright Mattie.

"Yes," blushing.

"And here you've left that to come back here and puddle around with art!"

\* \* \* \* \*

The next three days were dark and stormy, and to Mary it seemed as if she had all the bad luck that could come to a struggling young artist. Two days after her visit to Armstrong's studio, the postman brought back her sketches with a brief note that "the editor found the illustrations unavailable for Mr. Spencer's story." Mary had toiled laboriously over the pictures, and as they had been made for that particular story, they wouldn't do for anything else. At the holiday exhibit of the school of design, fresh disappointment awaited her. The two water-color sketches she had entered had both been rejected. One was a climbing rose on a yellow, sunlit, Mexican wall, and the other was a pool lying between Salt Lake City and the lake over which the wild ducks screamed. Not only that but Mr. Le Conte, the water-color instructor, treated her decidedly cool, and several other teachers avoided her. Her conventionalized sego lily wall paper design, which she had confidently expected would take a prize had been stuck down in a dark corner without even an "honorable mention."

When she recited her troubles that night in their room, Mattie burst out, "It's that Armstrong. I knew it."

"But do you think that it's all Armstrong's influence against me?" asked Mary.

"Well," answered Mattie, "a person may be hit by a brick or two by accident, but when a brick wall falls on your head, you can be pretty sure that someone pushed it."

The next morning Mary arose early and donned her best suit. Her two rejected pictures she carefully wrapped and sent to her mother and Lem Hardy for Christmas. The rest of her water-color sketches, exquisite flowers, and bits of scenery, she gathered up and took to an old man who kept a curio store down town. She offered to put the sketches in cheap, ready-made frames and pay him a commission on all he sold. The old dealer was glad to help the bright-faced western girl, and made a window display of them, and before the holidays they were nearly all sold. Then, one night, Mattie Welch came home with the news that Miles, the reporter on the *Star* who "did" the human interest story for the Sunday supplement every week wanted Mary to make the pen and ink illustrations for his write-ups. As for the art exhibit itself, Mary remarked, "that all the best things in it were from the west." She heard a group of New York artists standing in front of a cowboy picture lamenting the fact that they "had never had a chance in the west."

One day in March came a scribbled little note from Mrs. Baldwin saying that she hadn't written because she had been sick in bed for three weeks. Mary knew that her mother must be very sick indeed if she took to her bed. In times of calamity people often see things in their true values, so Mary realized how empty a career would be, if she lost her mother. She walked the floor half the night, then set her things in order, and when her father's telegram reached her two days later she took the first train for the west.

When the train pulled into Salt Lake, Lem Hardy met her at the station. He said little but looked a great deal. "My, but it's good to see you again," he smiled.

"It's good to be home. How is mother?"

"About the same. Your father sent me after you, while he stayed with her."

When Mary reached the farm house and threw her arms around the wasted form of her mother, she felt that she had indeed come home.

Her father seemed a helpless old man now that his brave helpmate was stricken.

"You pull your mother through," he promised, "and I'll fix up as much as you like."

Mary had told him that she would give up going back to New York, if he would make certain improvements about the place. One thing the East had taught her was that unless art made people's immediate surroundings more beautiful, it had failed in its first purpose.

With the return of Mary the old farm house took on new life. The hired help that had grown slack while their mistress lay ill, got busy. Lem Hardy haunted the place in the hopes of being of service; even the old doctor ceased to complain so much of the mud on his automobile, and the sick woman in the capable hands of her daughter, gradually regained her strength.

As soon as Mrs. Baldwin could be moved, Mary remodeled her room. She painted the sombre old furniture white, tinted the walls, and hung gay chintzes at the windows.

The old attic she had white-washed, and mended the old-fashioned furniture which had really better lines than many of the new fads in furniture. Mary called this room her studio, and did her art work up there while she listened to the chirping of the mating birds outside. Her father kept his word, and had the old house plastered on the outside with cement. He also tore down an unsightly row of sheds and Mary herself painted the chicken coop. Mr. Baldwin could see some use in that kind of "art" work.

As the days grew warmer, Mrs. Baldwin sat in the sun, on the porch, while Mary, with the help of a boy tore up and remod-

eled the old garden. She pruned, hoed, and transplanted, and off to one side she planted row after row of gaudy annuals.

Her garden was in its first riot of bloom when the idea came to Mary to use both her garden and her artistic ability to make money. She had gone with a friend to see the Russian dancers, and after the matinee they stopped in at Stancy's, a chocolate cafe, for light refreshments. Down the middle of the room extended a row of little tables with copper vases, filled with wilted roses. It occurred to Mary how much better the tables would look with fresh flowers. She got ready her proposition and presented it to the manager. She agreed to furnish fresh flowers every morning and arrange them on the tables. He accepted her offer. So, every morning Mary picked the flowers at dawn when the dew was still on them. Her father placed his roadster at her disposal and she ran her flowers into town in half an hour and had them all arranged by the time other people were going to their work. The garden bore valiantly. After the roses came bachelor buttons and tiger lilies, then poppies, marigolds and goldenglow, zenias, petunias, and cosmos, dahlias, asters, and pinks. The sweet peas and nasturtiums bloomed continuously, and during a dearth Mary decorated her tables with wild flowers to the delight of some eastern tourists.

This work opened up the way for her to become assistant to one of the leading florists who decorated for the leading hotel, and several fashionable clubs of the city. This man had more work than he could do, and he was glad to fall back on his clever co-worker. Mary studied the art of table decorating carefully, and she was successful from the first. By the time the frost killed her gardening, in the glory of its chrysanthemums, she had saved enough to install a green-house with a steam heating plant for the winter. So Mary made the old home charming, until she left it with Lem Hardy to create a new one.

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### Life's Meaning

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Life's fullest meaning ne'er hath been attained  
By what is sought and what for self is gained;  
Though luxury and care-free, sensuous ease,  
The mortal mind a little time may please,  
The acme of humanity's great plan,  
Is reached by mankind's service unto man.

GRACE INGLES FROST.

# Teaching in the Home

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BY CHARLES B. FELT.

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The Lord has decreed that his people shall be brought to a unity of the faith, has restored the priesthood and given many instructions as to the exercise of that priesthood; among others that those holding it "shall preach, teach, expound, exhort,\* \* \* and visit the house of each member, and exhort the people to pray vocally and in secret, and attend to all family duties; and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the Church meet together often, and also see that all members do their duty."—Doc. and Cov., 20.

**THE WORD OF THE LORD.** Again the Lord says: "And I give unto you a commandment, that you teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand."—Doc. and Cov. 88:77, 78.

**WHO ARE LIABLE TO SERVICE.** We have been told by those in high authority in the Church that "The work of teaching the principles of the gospel within the boundaries of Zion devolves upon all who bear the priesthood." That means, then, that members of high councils, bishoprics, and high priests, seventies, elders, priests, and teachers, whether they be in presiding positions or not, or whether acting as officers, teachers, or class leaders in auxiliary organizations, are subject to this duty, one of the most important in the Church.

**A TEST OF LOVE.** Is it not reasonable for us to suppose that the test of our love for the Lord will be the same as it was with Peter, as disclosed in the conversation found in John 21:15-17: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou

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\*One of a number of papers read at a three-day convention of the Stake Presidency, High Council, Bishops and Counselors, and Ward Clerks of the Granite stake of Zion.



knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep."

To properly perform the great duties of ward teacher requires: the authority of the priesthood; a knowledge of the gospel; a love for the work, and a determination to do one's duty.

**SOME THINGS NECESSARY.** Among those duties, as I view the matter, are:

Attendance at the monthly meetings of acting teachers to ascertain what is wanted by the bishopric under whom this work is done, and to make such report as shall be called for.

To get imbued with the message to the ward, the topic for the month, and study the scriptures, to be able to properly carry and teach it.

To pray in secret, and with the companion appointed to labor with you.

To get acquainted with those assigned to your watchcare.

To visit each family, at least once a month, carrying the bishop's message, and giving such further advice, exhortation, counsel, and comfort as the spirit shall give you utterance.

Be where most needed in case of sickness, trouble or death among your little flock.

If assistance of a temporal nature is required, make requisition for it, and then, not resting content with the making of the requisition, see that it reaches them.

Make full and prompt written report of your activities and failures.

#### ORGANIZATION FOR THE WORK

To accomplish this big work, plan, organization and co-operation are absolutely necessary.

**A CENSUS NEEDED.** A correct census of the ward, showing name, age, priesthood and address is necessary, that a proper districting of the ward may be made so that specific assignments to each pair of teachers can be given. This data being in the hands of the teachers will enable them to know where to look for the record of attendance at required meetings, or the performance of assigned duties on the part of the members of their little flock, information which they should have, and that without having to ask the individual for it.

**LISTING MATERIAL FOR TEACHERS.** A listing of the material in the ward available for "Ward Teaching," to include the strongest men, the most efficient teachers, the most faithful workers in the ward, as well as the less experienced men, including priests and

teachers, so that the ward may be divided into districts in which there shall be no more than six families to each. With districts of that size, which could be visited in two evenings, the work would be so light as to permit the use of nearly every capable man in the ward, even though he be a quorum president, superintendent of the Sunday school, president of the young men's mutual improvement association, teacher or class leader—and it is just such men as are most needed. While I recognize that the duties of the teachers in these auxiliary organizations are heavy, if properly performed, I feel also that they ought not to rest satisfied with the performance of labor that could, if necessary, be done by persons not clothed with the priesthood—as evidenced in the fact that in all departments are found sisters doing efficient work.

**PAIRING TEACHERS.** Assigning two teachers to each district, having due consideration as to strength and weakness, giving to the inexperienced, a companion who has had experience; to one whose faith or knowledge is weak, one whose faith is strong, whose knowledge is extensive.

**WARD DIVISIONS.** In small wards it would appear desirable to make three divisions of the ward, with the responsibility of seeing that the work of teaching is properly done resting upon a member of the bishopric, each member being assigned one division.

In very large wards, it may be necessary to have more than three divisions, and therefore to appoint division presidents, charged with the same responsibilities, who in turn would be responsible to the bishop for the full performance of that duty.

**VISITS BY BISHOPRIC.** I feel that while it might not be wise to assign members of the bishopric to certain districts, that they should nevertheless lead out in this work of ward teaching, saying to all of the teachers, "Come," rather than, "Go"—but that their visits should be based upon special needs coming under their observation, and especially as shown by the reports rendered by the teachers.

**TEACHERS REPORT BOOK AND MONTHLY REPORTS.** The senior teacher should be provided with a "Ward Teachers Monthly Report Book" properly filled in, and be strongly impressed with the necessity of making regular and complete monthly reports, without which it is quite impossible for the bishop to make accurate report to stake president or presiding bishop; but I would suggest that the rule be established that this report shall be in the hands of the bishop the Sunday previous to the monthly report meeting, so that the bishop can determine:

**GETTING 100 PER CENT.** Whether or not each family has been visited, and have opportunity of taking further steps to have those, not then visited, visited before the time for the closing the month's work, either by laboring with the delinquent teachers, appointing special visitors, or making the visits himself, for only

thus does it seem possible to reach one hundred per cent, which should be sought for in every ward.

**TIME FOR VISITING.** A visiting night should be decided upon; it would appear that Thursday night is the one more widely used than others, but not restricting the teachers to that night in the event that another day or time of day would suit their convenience better.

#### THE WORK OF THE TEACHER

**THE TEACHER'S FIRST STEPS.** Having been called by the bishop to this important work, given a companion, assigned a district, and supplied with the names, addresses etc., of the little flock, the teacher should carefully consider how best he may "Feed my Sheep." Ascertain from proper sources—and that is not neighborhood gossip—to what extent they are taking advantage of the opportunities given them under the gospel, and wherein they are shortsighted, neglecting opportunities for spiritual growth and development, negligent of duty, or weak in any point within his power to remedy.

**SHEPHERD OF A FLOCK.** He should realize that having been made, as it were, shepherd of this little flock, charged with caring for their welfare, spiritual and, to some extent, temporal, it carries with it a very solemn responsibility, and that the Lord requires that demonstration of love for him demanded of Peter of old, the feeding of his sheep.

**GETTING IN LOVE WITH THE WORK.** The teacher should strive earnestly, through prayer and humility, to get in love with his work, ask the Lord to give him the spirit of discernment that he might be able to discern the needs of his flock and know how to meet them, and then, following in the steps of the Master who went about doing good, take up this labor of love.

**PLANNING THE WORK JOINTLY.** He should meet with his companion, consider when they can best make their visits, giving his companion the assurance that when decided upon, that that time will be held sacred for that purpose, and asking of him that same assurance. That may be upon the Thursday evening, or part then and part at some other time, possibly on a Sunday afternoon when such a visit will not interfere with attendance at meetings. Determine that the work shall be done early in the month, and not left until necessity forces it upon them. Give joint consideration as to the needs and environments, etc., of each member of the flock, and how best to meet the needs and better the environment. Talk over the subject or topic for the month to insure having the same conception of it, coming to a unity of the faith thereon.

Fix the time and place of meeting for the making of visits.

**THE POWER OF PRAYER.** Preparatory to commencing the evening's visit, in view of the fact that he is to teach things of the

kingdom, the teacher should go before the Lord and ask him for aid and inspiration. Nor would this wholly satisfy me, for I would want to join my companion and offer a joint petition, when I feel sure there would be more perfect unity of purpose, of faith, of understanding, hence greater power for good when we shall enter the homes of the people. Nor need this take but a few minutes of time, but would require the meeting place to be in doors rather than upon a street corner.

**HOW TO ENTER THE HOMES.** Go into the homes as a brother and a friend, a counselor and guide, with love in the heart, love for God and love for his children, and with an earnest desire and prayer to do good. Not as a critic, a useless faultfinder. Go with the desire to find good, to sound the people to the depths of their hearts through the power of discernment which you have sought and can get, and build up the good found there until the evil, if there be evil, shall be rooted out. Let the people feel that you have come to extend good, to give encouragement, to build up and strengthen. Be careful to treat their confidence as sacred, that they may know they can trust you fully because they feel your love for them.

**OBJECT OF VISIT.** Remember that you are there to teach the gospel, not to indulge in idle conversation, or still worse, unworthy gossip. In a kindly way to let them understand you desire to meet the whole family, if possibly convenient, and get right into the work before you. Take up the message from the bishop—if it is upon a point upon which they are weak, they may receive it better when they know it is a message to every family in the ward, and not aimed especially at them. If they are strong and incorporating that principle in their lives, they will the more readily join in a consideration of it, rejoice in it, and be strengthened and encouraged through their knowledge of living it.

**MISSIONARY FOR WARD ORGANIZATIONS.** At the proper time, act as a missionary for the Sunday school, for the Mutual Improvement Association, for the Religion Class, for the Primary Association, the Relief Society, and encourage those holding the priesthood to identify themselves with the proper quorum and attend its meetings, being careful to use tact mixed liberally with love.

**PRAYER IN FAMILY CIRCLE.** If the spirit indicates, great good can be accomplished by having the family join you in prayer, brief, spirited, and fitting the occasion. I favor that at the beginning rather than at the close of the visit, provided, of course, that conditions are ripe for it, for I am sure there would be greater unity in evidence after such a prayer was offered, and all hearts would be softened and ready to receive instruction.

**BEGINNING SUBJECT TO THE SPIRIT.** It should go without saying, that the taking up of the topic for the month, is not



mandatory as against the promptings of the Spirit; but it should be taken up unless the teacher feels strong promptings otherwise. Nor should he permit the consideration of the topic to prevent the consideration of other matters of immediate need to the family visited.

**SETTLING DIFFICULTIES.** If there is a difficulty to be settled, bear in mind that the bishop is carrying a very heavy load, and settle it with the help of your companion if possible.

**SUBJECT TO CALL.** Let the people understand that you are subject to their call in case of sickness, of death, or need of other kindness within your power to supply, nor wait for the call if you know of the need.

**WHEN NOT TO STAY.** Upon entering a home, be observant of conditions, and if you find that your visit will seriously inconvenience the household, promptly withdraw, telling them you will call again, fixing a definite time for such call if possible. If some member of the family, not expecting your call, appears to have, or it becomes known to you has, an appointment elsewhere, tactfully excuse them, so will your later visits be the more welcome.

**TIME LIMIT.** Except for some unusual reason, let the limit of time for your visit be thirty minutes; remember that you will visit them again within a month.

**NON-MEMBER.** Should the husband be a non-member and make plain either in word or in act, that your visits are not desired, respect his wish and cease visiting, but make special report of that condition to the bishop, for such action as he may determine upon.

**NOTIFYING BISHOP OF PEOPLE COMING INTO WARD.** Get into the habit of advising the bishop of people coming into the ward, even before their transfers of certificates of membership shall have come to hand, thus giving him an opportunity of visiting them in their new home, should he desire to do so, and don't wait indefinitely for information to reach you as to the faith or membership of a family moving into your district, but visit that house promptly, ascertain whether or not the family are members of the Church, where they come from, and bid them a hearty welcome, with an invitation to take active part in the great ward family. No harm will be done if the bishop, either before or after, goes over the same ground.

**AT THE SACRAMENT MEETING.** Inasmuch as it will be your duty to advise and encourage the members of your flock to attend the Sacrament meeting regularly, be consistent enough to be regular in attendance yourself. When there, look for your flock, remembering that most people like to be missed and will be gratified when you tell them, and at the same time tend to lead them to be present the next time. Should your flock be added to by new comers, look for them particularly, meet them at the door

of the meeting house, greet them, introduce them to the bishop, if possible, and as many others in the meeting house as you conveniently can.

#### REMEMBER

ONE HUNDRED PER CENT DUE THE WARD. That your failure to make a hundred per cent, record is an injustice to the ward as a whole, to the bishopric, and to those other teachers who are striving for and have attained a hundred per cent in their work; and, more serious still, that members of your flock whom you should have visited may suffer because of your failure to convey the food entrusted to you for them

NECESSITY OF REPORTING. That you should invariably send in your monthly report on or before the time set therefor, recognizing that the bishop needs it that he may perform his duty, that he may be able to make full returns to the monthly meeting, must have it for the making of his report to the presiding bishop.

OBLIGATION TO ATTEND MONTHLY MEETING. That you should attend the monthly meeting with the bishopric, that you may know what is being done in the teachers' department of ward work, learn what the topic for the next month is, and how it is intended it shall be presented to the people, get familiar with the value of it, add your mite perhaps in the consideration of it, and show your respect for the bishop who has called the meeting and your self-respect in the performance of duty.

WEIGHT OF UNPERFORMED DUTY. That the load of the knowledge of unperformed duties is generally heavier than the performing of those duties, so determine to start your work early each month and push it to completion.

VALUE OF THE LOST SHEEP. That it is the straying or lost sheep that most needs the shepherd, the sick that needs the physician, and don't let apparent coolness toward the gospel or gospel duties permit you to slacken your efforts with that person, but rather increase them.

GETTING THE LORD IN YOUR DEBT. That you cannot do anything for the uplift of your fellows, for their increase in faith and good works, for their sustenance and blessing, but the promise is unto you, "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me," and the world has never produced and never will produce so splendid a debtor as the Lord.

#### THE MONTHLY MEETING

TIME FIXED FOR AND WHY. This should be held several days after the date fixed for the turning in of the written reports of the teachers, with sufficient time intervening to permit the bishop to

cause to be accomplished whatever work those reports show undone, and also to have abstracted the month's work, and especially all items of general importance, so that such abstract and special items can be laid before the meeting. This would, and in my opinion should, obviate the calling for reports from senior teachers. Such reports cannot but become monotonous and uninteresting, and have been in the past the cause (and shall I say a just cause?) of complaint from teachers who have felt that their time was worth more to them than to sit and listen thereto. This would permit a more comprehensive consideration of the topic for the month, the transaction of any proper business, the separation into divisions, if necessary, and yet the adjournment within an hour and a quarter.

The following program for such a meeting appeals to me:

Opening hymn—spirited and not too long.

Prayer.

Roll Call (aloud until the corps become acquainted with one another).

Reading of minutes.

ORDER OF BUSINESS. Reading of summary or recapitulation of the month's work, giving special mention of those districts showing one hundred per cent activity.

Presentation of topic for the month, giving opportunity for brief expressions of views thereon.

Instructions from bishop and miscellaneous business.

Separation into divisions for special divisional assignments or business.

Adjournment from divisions (by benediction) at convenience of each.

#### THE MESSAGE OF THE BISHOP

HOW SUBMITTED. It is not enough that the subject should be named, but it should be explained in sufficient detail for those present to grasp the point to be made in its delivery, and get some idea of how best to deliver it.

In some stakes the subject is reduced to writing, showing title, text, special object, outline and suggestions, mimeographed or printed in number sufficient for each teacher to be supplied with one; I believe that in some stakes this is printed in number sufficient to supply each family in the ward, and is distributed by the teachers a month in advance with the statement that unless something more important arises, that will be the special subject for consideration upon their next visit.

MESSAGE WORTH WHILE. The bishop should impress upon every teacher present that the message he is sending by them to the homes of the people, is really worth while, and calculated to benefit and bless those who receive it.

**SALVATION RATHER THAN STATISTICS.** While impressing upon the teachers the desirability of securing one hundred per cent activity, let it be understood that it is not alone for statistics, for statistics are secondary to salvation of souls, but that their efforts should be actuated by interest in the peoples' welfare and directed for their salvation.

**THE LEADER.** The bishop has been chosen because he is a leader, and there is great opportunity for him to demonstrate that in creating enthusiasm in the teachers and a love for the work of teaching, and driving home to their conviction that, if it is looked upon as drudgery, it will not call out the teachers' best efforts.

**MAGNIFY OUR CALLING.** He can and should say: "Come, brethren, let us magnify our calling as teachers, let us teach one another the doctrine of the kingdom, let us feed the Lord's sheep, and prove our love for him and them. Let us go into the homes of the people."

#### RESULTS THAT SHOULD FOLLOW

A greater interest in the gospel on the part of the members of the ward, and increased activity in Church work, such as:

More praying in the homes.

Increased attendance at the sacrament meetings of the ward.

Larger enrollment in the quorums of the priesthood, and in the auxiliary associations, with more regular and greater attendance.

A better observance of the Word of Wisdom.

More unity between the members of families and of the ward.

A stricter observance of tithe-paying, with the consequent reduction in the list of non-tithepayers.

Less privation among the poor because of the increased fast offerings of the people.

Better physical conditions in and around the ward buildings owing to increased contributions to the ward maintenance fund.

More marriages in the Temple—fewer strictly civil marriages and members marrying non-members.

More scripture reading in the homes.

#### SUMMARY

The Lord has decreed that his people shall come to a unity of the faith.

He has restored the priesthood that the gospel principles may be taught, gospel ordinances be performed.

He requires the teaching of the people in their homes, which duty rests upon all those holding the priesthood.



The bishop must secure a complete and correct census of his ward.

If possible, from the priesthood, giving preference to the most able, but including ordained teachers and priests, he should secure enough teachers to permit the districting of the ward so that each pair of teachers shall have about six families to visit. In such case it is reasonable to expect that those called upon to be teachers will willingly respond as they will recognize that the duty imposed will not interfere with other duties resting upon them, nor become burdensome.

The bishopric, while not being given a district, shall nevertheless lead out in the work of visiting and teaching the people in their homes.

Each member of the bishopric to be responsible for seeing that teaching is done in his particular division of the ward—or where the ward is so large that it would require more than three divisions, that division presidents be appointed, charged with such responsibility.

Each pair of teachers to be provided with a "monthly report book" and charged with filing with the bishop promptly, on or before the Sunday preceding the monthly meeting night, a full report of his activities and failures.

The bishop shall take such steps as may be necessary to have done, before the monthly meeting night, what those reports show has not been done, so that one hundred per cent of visits shall be made each month.

The bishop shall cause to be abstracted the reports, including items of special interest to the whole corps.

He should designate some certain night as the official visiting night upon which the people have a right to expect the teachers. Every teacher should prepare himself for his labor by prayer and study.

Each pair of teachers should *know the members of their flock*—ascertaining as to their attendance at quorum or other organization meetings, from the rolls thereof, studying their characters and characteristics, noting their environments, their line of work, sounding their souls by the power of the Spirit, and striving unceasingly to demonstrate to them that they are interested in their welfare, anxious to benefit and bless them, and willing to serve them, thus winning their confidence and love.

Enter their homes as teachers in very deed, teachers of the gospel, and with a special message from the bishop, in addition to meeting the individual needs they have observed.

Praying with the family whenever opportunity offers.

As a rule making the maximum time for a visit thirty minutes.

Being on hand to assist in time of trouble and distress.

Settling difficulties without recourse upon the bishop if possible.

Striving to make visits suit the convenience of the people.

Note the coming into the ward of new people and advising the bishop of such, whether they are in your district or not.

Calling upon new comers in your own district at the earliest practicable date.

Attend sacrament meetings and look out for your flock.

Make special efforts to meet and introduce to the bishop and others, new members.

Be prompt in making out and sending in monthly reports.

Be regular in attending the monthly meetings, and taking active part therein.

#### REMEMBER

That duty's burden becomes heavier and heavier as time rolls on with it unperformed, so let your motto be "*Do it Now.*" That love for one's work makes a splendid career.

That it is the sick that needs the physician, the straying or lost sheep that most needs the shepherd.

That the Lord is the best paymaster in all creation, and that we do nothing for one of his children that he does not accept as done for him.

A monthly meeting should be held upon a fixed day.

An order of business be followed, obviating the necessity of having individual reports from teachers, except upon special and important matters.

The "message for the month" should have been prepared beforehand and be here presented to the teachers in a forceful and inspiring manner.

Opportunity be given division presidents to transact any necessary business with their respective teachers.

Adjournment be taken from individual divisions.

That the measure of success be the improvement in the lives of the individual members of the ward, in increased ward activities, and not by the per centage shown in the dead letter.

#### COTTAGE MEETINGS

I have not gone into this important phase of ward teaching as my paper has already gone into such great length.

# New Map of Europe

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BY DR. JOSEPH M. TANNER

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The temptation to speculate about how Europe will look on the map after this war is quite irresistible. In the beginning men were discussing the causes, now they are arguing effects. It is a little premature, to be sure, but speculation has about it the charm of novelty, and appeals to the spirit of wonderment in man. If the Allies win, what? If the Germans and Austrians succeed, what will they do?

There is between these two extremes a medium that has in it perhaps stronger probabilities than either extreme. As things now look, the process of the war will be a wearing one, and the question rather one of exhaustion than of conquest. The side that loses through exhaustion, or even through an unrelenting aggression, must pay a terribly heavy penalty. The system of defense in modern warfare has such numerous advantages that on either side it can almost demand two men for one. Who wants to pay such a terrible toll of death to win out?

What is likely to happen in case of a compromise or a draw, if you please? It could hardly be a *statu quo* because at present Germany has such an advantage in Belgium, France and Russia, that these powers would insist, in any event, upon the return to Germany's original boundaries. Japan, in any event, may be looked to as retaining the possession of Kaiu Chau and perhaps Germany will lose some of her Pacific islands. The rearrangement of the sea powers is of no consequence, because the invention of the submarine has upset all naval calculations. What the neutral world will want to see, however the war may end, is restitution to Belgium. She was entitled to the rights of her neutrality, and was perfectly justified in insisting that her country should not be made a cockpit for the contending armies of Europe. The calamity of Belgium is the most pathetic thing of the whole war.

It may, perhaps, be safest to believe that the war will close with the victorious party willing to make a considerable number of concessions. What a nation might want to do in the flush of its vigor, and in the exercise of its greatest power, and what it may be willing to do at the point of exhaustion, are two very different things, so we may look for a number of compromises.

What most people are now asking, however, is what certain nations would like to have. If Germany wins, she would like to have on the east her boundaries extended so as to include Russian

Poland. She would keep Belgium and northern France which would include the iron mines and coal fields. She would want to draw a line straight across eastward from Calais to the German boundary. Military necessity would compel her to make some change in Holland for future protection. That country might be annexed, but it is more likely they would give the Dutch the empty honors of becoming an impotent German state whose chief privileges would be to send representatives to the German reichstag. That would practically give Germany control of the North Sea.

What Germany would like to see, perhaps most of all, would be the utter destruction of the English navy. Such a possibility at present seems to me the most distant result of the war. It is not even imaginable. Austria would annex Servia and perhaps all of the country extending south in Macedonia and Adrianople, though it is hard to see how the Germans could really take any Turkish territory under the circumstances. They would no doubt ask for additional concessions for railroads, mining and manufacturing in Asia Minor. Austria would also aim to control the whole Albanian coast, as well as Istria, and Dalmatia. However, Austria is not likely to want a very large increase of her territory, as it would include foreigners who are already giving her no end of trouble, even in times of peace.

If the Allies win, what then? The richest plum of the whole war would fall over the fence into their garden: the greatest country of the whole world now awaiting development by a progressive civilization is Asia Minor, and we may include the Valley of the Mesopotamia. Russia and England would make some sort of division of that country between themselves, and satisfy France by enlarging her boundaries in Europe, and granting to her the chief money indemnity. Russia would straighten out her western borders so as to bring Prussian Poland and Austrian Poland within her domain. It is probable that she would want a considerable strip of Selicia. Russia already has as many Teutons in her empire as she can well handle. England would insist upon the destruction of the German fleet, and a very heavy indemnity for Belgium; the neutralization of the Kiel canal, and perhaps the return of Schleswig-Holstein to Denmark. England traded Helgoland in front of Wilhelmshaven, in the North Sea, for a worthless strip of land in Africa. That turned out to be a bad bargain on the part of England, and she may insist on the return of Helgoland to the British empire. France will want, first of all, the return of Alsace Lorraine and perhaps five billion francs, a billion dollars which Bismarck took out of France as an indemnity after the war of 1870. To Belgium might be added a small strip of German territory, but that is hardly likely. What Belgium would want most would be a heavy money indemnity.

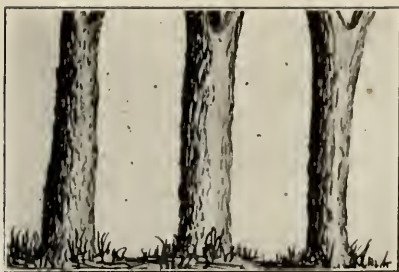


Perhaps the most significant changes of all would be in the break-up of the Austrian empire. Not one-third of that entire empire consists of Germans. Austria is a conglomeration of nationalities, the most important of which are the Hungarians who insist that the empire shall be called the Austro-Hungarian empire. Then there are the Slavs of the north; Bohemians on the east; the Rumanians, a kinspeople to the Italians, on the south, and the Servians; and on the west, the Italians. Many students of history have for years believed that the Austro-Hungarian empire would fall to pieces upon the death of the present emperor. The possibility of inhabiting some of the richest parts of Austria is the greatest inducement to the Balkan countries and Italy for entering the war. The Italians would hope for Trentino, Istria, with Trieste, and perhaps a part of the northern coast of Dalmatia. Servia would want the southern part of Dalmatia, Bosnia, Herzegovina and perhaps a part of Albania. There are other considerations, in the contract upon which the nations would insist, but those given are perhaps the most vital. It may be said, however, in passing, that Rumania would want Bukovina in the north and Transylvania in the west.

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Nebraska Conference of the Western States Mission. Back row from left to right, Catherine S. Marchant, Peoa, Utah; Frederick B. Meskin, Prospect, Idaho; Estella E. Criddle, Kaysville, Utah; Middle row: Victor Lundgreen, Treasureton, Idaho; The Misses Wilson; George T. Simper, Salina, Utah. Front row: Wilford G. Daines, Conference President, Hyde Park, Utah; John L. Herrick, Mission President, Leo Blossch, Branch President, Salt Lake City, Utah.



A.

B.

C.

## Shape of Tree Trunks and Branches

BY DELBERT W. PARRATT, B. S.

Look at these drawings. Notice that "A" tapers as it goes from the ground upwards, "B" is practically cylindrical, and "C" flares as it goes from the ground upward. Which most nearly represents the shape of the ordinary trunk of our common trees? This is what Thad Wisemar's teacher asked her pupils yesterday. Every one answered "A." The question was then carried to other and higher rooms of the school where more than two hundred and fifty pupils likewise answered "A" and only four spoke in favor of "B." Nobody gave "C."

When the returns of the "vote" were announced, Thad and all his room companions expressed a sense of satisfaction on finding that none of the four "votes" for "B" were from their room. Only the teacher seemed quite indifferent—no signs of approval or disapproval were noticeable in her manner. She calmly suggested that sometimes the minority is in the right, and urged her enthusiastic hearers not to vent their applause until first making sure of their ground.

"We are sure now," responded Thad after gaining due recognition from the lady in charge, "all the tree trunks around our place are just like 'A.'"

"Very well," tactfully injected the teacher, "perhaps there are some here who have never looked at a tree trunk with this thought in mind, so let us leave this question till tomorrow. In the meantime will all make it a point to observe tree trunks?"

Thad was so thoroughly satisfied that his answer was correct that he did not even take pains to verify his conclusion by so much as consciously glancing at one of the many tree trunks on the way home from school. He "knew" and therefore why should he look? As a matter of fact, after leaving school he gave no

thought to the question until upon reaching home when he was greeted with, "Well, Thad, this is your nature study day. Did you have any more questions about trees?"

"Yes," answered Thad, "the other pupils are to find the answer. I already know."

"What is the question?" queried Vaughn Wisemar, Thad's older brother.

"Here it is," came the reply as Thad pulled out his pencil and drew three sketches similar to those made by his teacher. "Which of these is most like an ordinary tree trunk?"

"Which did you say?" retorted Mr. Wisemar.

"Why, 'A' of course!" replied Thad with utmost confidence. "Anybody who has ever seen a tree knows that!"

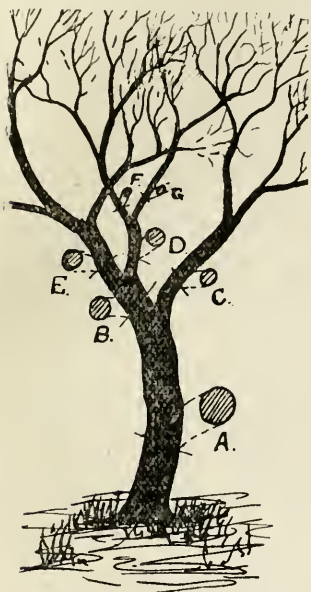
"You are sure then that you have seen a tree. Thad, I believe you are right but you know we were 'caught' by two other simple questions on trees. You remember the one about life in a big tree trunk, don't you? And also the one about sap in the winter time? We were 'sure' of our answer then, and yet we were both wrong, weren't we? Let's look at some tree trunks this time before being 'sure'." "That's easy to do," came from Thad as both turned toward the open door.

Both centered attention upon the first tree encountered—the box elder near the kitchen window. Both looked surprised. The trunk was like "B" and not like "A." The old apple tree's trunk was like "B" and so were those of the poplar and pear trees. Tree after tree was examined and in every instance the trunk, while more or less crooked, was about cylindrical and not appreciably tapering.

At length, however, Thad found one giving evidence of tapering but upon closer examination it was found that the apparent tapering was due to the removal of some branches. So after making careful study of a great many trees in the neighborhood, both Thad and Mr. Wisemar concluded that tree trunks are of about the same thickness throughout their lengths and that there is no pronounced tapering,

Cross sections B and C equal approximately cross section A; cross sections E and D equal approximately cross section B; cross sections F and G equal approximately cross section D, etc.

suggestive of inverted, parsnips, as is commonly believed. They also noticed that many trunks enlarge—flare out—just before



entering the ground which, of course, is due to the branching of the trunk into roots just as the trunks often enlarge at the top when dividing into scaffold limbs.

While making this little study, our two amateur naturalists discovered that each of the scaffold limbs was also a crooked cylinder like the trunk. The same was true of the main limbs and also all the branches and even the twigs. This being the case, Mr. Wisemar concluded his preconceived notion that a tree gradually tapers from the ground up, through the trunk, and out through the various branches was erroneous and that in reality the decreasing in size, step by step, from section to section. The reduction in every instance came only where the limb gave off a branch or where the branches were divided and subdivided and then, in every case, reduction was equal to the amount contained in the branching bough or twig. A little rough measuring and figuring demonstrated the fact that the amount of cross section material in all the scaffold limbs put together was not far from equaling that of the trunk. The same was true of the cross section material of the main branches compared with that of the supporting scaffold limb. And, moreover, this relationship carried right out through the smaller branches and even to the terminal twigs. "Then," reasoned Mr. Wisemar, "the sum of all the cross section areas of all the main branches, or of the minor branches, or even the twigs of a perfect tree—a tree from which no parts have been removed—must be approximately the same as the cross section area of the tree's trunk."

These new discoveries he explained to Thad, and while doing so marveled at what little they both had ordinarily seen of the beautiful, companionable trees so common in their experiences. He wondered if most people, like himself, "have eyes and see not."

This morning Thad anxiously hurried off to school. He had some new ideas and, like all normal children, could hardly wait to impart these ideas to his fellow school associates. He willingly withdrew his former statement relative to tree trunk shapes and gladly explained what he and his big brother had learned regarding the general structure of trees.



## Editors' Table

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### Work for the Dead

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Arrangements are now being made to assist the Saints residing in the various missions of the Church, and in other places remote from the Temples, who are thereby unable, personally, to perform Temple ordinances in behalf of their dead kindred, or friends to obtain the needed services of proxies. It is our desire that faithful members of the Church, in the condition stated, shall be helped, to the fullest possible extent, to accomplish this sacred duty that all Latter-day Saints are required, by Divine injunction, to fulfil.

The information needed to properly identify the dead, for whom Temple ordinances are to be performed, includes the following: Names in full (maiden names of women). Date of birth. Place of birth (Town, County and State or Country). Date of death. Name of heir, or friend, at whose instance the work is to be done, and his, or her, relationship to each one named. When this information cannot be given as complete as desired, that which is lacking may be approximately formulated, by following instructions that will be published in periodicals issued in various missions of the Church.

Members of the Church in missions, and localities a great distance from the Temples, who desire to comply with the gospel requirements for salvation of the dead, should confer with the President of the mission, or district, in which they reside, stating what ordinances they wish to have performed, and they will then be provided with the blanks, and instructions needed.

The proper method of compiling records of names of the dead, for whom Temple work is desired, is provided for in a blank book specially prepared for that purpose, which can be procured, at a moderate price, by application to the mission presidents.

Donations are thankfully received at the Temples, to assist in meeting the heavy expense of their maintenance, but the poor, who can give nothing, are cheerfully accorded all the privileges that the most liberal donors receive.

There is no charge made by the Temple authorities for performance of the ordinances, but, when proxies have to be obtained to act in endowments for the dead, which occupies the time of an entire session in Temple work, it is customary to pay such proxies a small sum, to partly remunerate them for personal

expenses ; usually a man receives 75 cents, and a woman 50 cents, for such services.

Arrangements are already made whereby faithful members of the Church who have died in various missions or who may die therein hereafter, without having received Temple ordinances in life, will have those ordinances attended to in their behalf. The names and genealogies of all such worthy individuals are now being sent to the St. George Temple, by the mission Presidents.

The editors of our Church publications, in various missions, are requested to insert a copy of the foregoing in their respective periodicals, to be followed, when convenient, with instructions concerning Temple work, copies of which can be furnished them by the mission Presidents.

JOSEPH F. SMITH,  
ANTHON H. LUND,  
CHARLES W. PENROSE,  
The First Presidency.

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### Boys in the Office of Deacon

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A correspondent writes :

"Please explain I Tim. 3:8-13. When and by what authority was this portion of the priesthood taken from men of mature years and given to boys of twelve and thirteen years of age?"

It was customary in Paul's days to ordain mature men to the office of deacons, because the conditions of the Saints were such that only elderly people could be used to advantage. The Church was new, and adults were converted; perhaps only few, if any, were born and educated in the Church. But even in our day, there has been no departure from the counsel of Paul to Timothy, say in the missions and at home also, where similar conditions prevail. His counsel and advice are good, and should be followed. This priesthood has not "been taken from men," though it has "been given to boys." There are many men holding the office of Deacon, and many more who hold the Higher Priesthood who act in the office of Deacon. It is true the Priesthood is conferred on boys of twelve and thirteen who are found faithful and worthy. But that is no sign that such action is not acceptable to God, as some have argued; nor is it an indication that the Latter-day Saints make light of the Priesthood, conferring it upon those who cannot understand the importance of it. In this Priesthood dispensation, when children are born in the covenant, and trained under the guidance of the gospel, much may be done that could not be done in times such as Paul experienced when he wrote to his friend Timothy. We believe in the guidance and inspiration of living oracles who are authorized to conduct the affairs of the Church

as the Spirit may direct and the exigencies of the times may demand. The appointment of boys to the deaconship is done under the direction of the constituted authority of the Lord, though the exact date of its beginning is perhaps not on record. It is an action that could not have been taken without the sanction of the Priesthood, acting in the regular order.

### **The Boys' Half Acre and Industrial Contests**

The General Board Y. M. M. I. A., last season, made arrangements for a boys' half acre contest, and a city boys' industrial contest. We have already mentioned the latter, the leading prize for 1914 being won by Samuel Stewart. The half-acre contest, conducted last summer by the Vocations Committee of the General Board, was won by Howard Dalton, Willard, Box Elder stake, first prize \$40. Mention has already been made in the *ERA* of his unprecedented potato crop by which he received national recognition, by the Department of Agriculture, and several mentions having been made of him in eastern magazines. The second prize, \$30, was won by Noell Fuller, of Winder ward, Cottonwood stake; the third prize, \$20, by La Verle Stewart of Alpine stake; the fourth prize, \$10, was won by Clayton Hogan, Lewiston First ward, Benson stake. Each boy who entered was required to care for a half acre on which he could raise anything that suited his fancy, under regulations provided by the Committee. Reports were to be made to the Committee on all work done, the processes used, and the success achieved in each line during the season. Dalton raised potatoes; Fuller and Stewart cultivated general truck gardens, and Hogan raised sugar beets. The judges were Professor I. B. Ball, Professor A. S. Bennion, and Ernest Wangsgaard. Both of these contests will be repeated for 1915.

In this connection the widowed mother of twelve-year-old Samuel Stewart who won first prize in the City Boys' Industrious Contest, has written the following letter to President Heber J. Grant, of the General Board, in relation to the awarding of the prize to her son. The letter is self-explanatory and we believe will be of interest to all who read:

Salt Lake City, Utah.  
December 16, 1914.

*Mr. Heber J. Grant,  
General Board Y. M. M. I. A., and  
Vocations and Industries Committee.*

DEAR BRETHREN: I must thank you for the very great incentive you have given my little boy, Samuel Stewart, to bring out the very best there is in him, in an effort to improve the time and talents that God has blessed him with, to the very best of his knowledge and ability, in trying to do all that he can to help others and improve his own mind and body.

I feel that you have done all this for him by awarding him the first prize in the Y. M. M. I. A. Industrial contest. I am sure it will do him far more good than just the money value of the prize, as he is so proud of the fact that grown men thought he had at least tried to do as he should. Ever so many times last summer other boys laughed at him for working as he did, and his reply was:

"Well, you've got a father to work for you; so, may be, it's all right for to loaf; but I haven't, and why shouldn't I do my share as well as the rest of the family?"

It has always seemed to me that children who were deprived of a father's companionship always seemed to appreciate approval from men in a greater degree than those who have never been deprived of that blessing.

I thought I should like you to know what Samuel did with his money, I was not at home the evening he received it, so knew nothing about it. Next morning, after lighting the fire earlier than usual, he came into my room and asked how much more money I needed to pay my tax, and if I would have to borrow it. After I told how much I should have to borrow, he replied:

"I wouldn't borrow any for a few days. I believe you'll get it without borrowing it."

Nothing more was said about it until he was ready for school; then he shoved the folded check into my hand, saying,

"You may just as well have your Christmas present now as any other time. Let me have enough to pay my tithing on it; take the other and pay the tax, and if you can spare enough, please get Florence a doll for Christmas. Now, mama, be as happy as I am, and give me a kiss, quick, or I shall be late for school."

After explanations were made, his older sister thought he ought to put it in the bank, but he said:

"Not much, and mama worry over borrowing?"

I could not help but think while tears of joy came to my eyes, "Count your many blessings, see what God has done."

Thanking you all again, from the depths of my heart, I am,

Your sister in the gospel,

AMELIA SPENCER STEWART.

### Donation to War Sufferers

The First Presidency of the Church recently appealed to the members of the Church in behalf of the sufferers of the European war, and Sunday, January 24, was designated as the day upon which contributions would be received, from members of the Church, to be transmitted to President Hyrum M. Smith of the European Mission for distribution to the sufferers from the European conflict. The following communication from the Presiding Bishopric is self-explanatory, showing the result of the appeal:

February 13, 1915.

*President Joseph F. Smith and Counselors, City.*

DEAR BRETHREN: Complying with your request that Sunday, January 24, be set apart as a day for the collection of contributions in the Sabbath schools and sacrament meetings of the Latter-day Saints, for the purpose of aiding those who are suffering as a consequence of the war in Europe, we take pleasure in reporting to you that out of



772 wards and independent branches, we have received contributions at the Presiding Bishop's office, from 673 wards, and the following is a list of the amounts contributed by the several stakes and missions:

Alberta . . . . .	\$ 257.80	North Weber . . . . .	265.40
Alpine . . . . .	561.90	Ogden . . . . .	437.79
Bannock . . . . .	764.69	Oncida . . . . .	689.37
Bear Lake . . . . .	1,222.81	Panguitch . . . . .	433.42
Bear River . . . . .	377.61	Parowan . . . . .	418.65
Beaver . . . . .	240.70	Pioneer . . . . .	289.21
Benson . . . . .	530.15	Pocatello . . . . .	630.18
Big Horn . . . . .	206.56	Rigby . . . . .	325.00
Bingham . . . . .	259.50	St. George . . . . .	583.45
Blackfoot . . . . .	244.19	St. Johns . . . . .	189.75
Boise . . . . .	135.80	St. Joseph . . . . .	309.85
Boxelder . . . . .	680.46	Salt Lake . . . . .	990.92
Cache . . . . .	853.38	San Juan . . . . .	248.00
California wards . . . . .	32.90	San Luis . . . . .	97.90
Carbon . . . . .	322.62	Sevier . . . . .	626.16
Cassia . . . . .	635.91	Shelley . . . . .	196.25
Cottonwood . . . . .	379.41	Snowflake . . . . .	273.05
Davis . . . . .	964.78	South Sanpete . . . . .	619.43
Deseret . . . . .	277.52	Star Valley . . . . .	275.00
Duchesne . . . . .	129.10	Summit . . . . .	478.97
Emery . . . . .	188.55	Taylor . . . . .	750.00
Ensign . . . . .	889.92	Teton . . . . .	90.75
Fremont . . . . .	732.76	Tooele . . . . .	317.75
Granite . . . . .	642.07	Uinta . . . . .	197.80
Hyrum . . . . .	668.94	Union . . . . .	110.67
Jordan . . . . .	474.98	Utah . . . . .	656.11
Iuab . . . . .	292.18	Wasatch . . . . .	131.05
Juarez . . . . .	18.45	Wayne . . . . .	103.15
Kanab . . . . .	272.63	Weber . . . . .	362.13
Liberty . . . . .	586.97	Woodruff . . . . .	187.02
Malad . . . . .	408.21	Yellowstone . . . . .	192.30
Maricopa . . . . .	160.01	Young . . . . .	103.35
Millard . . . . .	334.81	Northern States Mission . . . . .	170.00
Moapa . . . . .	180.45	Central States . . . . .	209.10
Morgan . . . . .	155.73	Eastern States . . . . .	236.54
Nebo . . . . .	644.26	Individuals . . . . .	192.15
North Sanpete . . . . .	621.26		

We are pleased to advise you that this fund, now aggregating the sum of \$28,411.52, has been collected without any charge to the fund whatever, not even for postage or paper.

Respectfully submitted, your brethren in the gospel.

CHARLES W. NIBLEY,

ORRIN P. MILLER,

DAVID A. SMITH,

Presiding Bishopric.

Since the above was in type 75 more wards have reported, swelling the total to approximately \$32,000. A substantial proportion has been sent to President Hyrum M. Smith and balance will be remitted at regular intervals.

### The "Era" Story Contest

Closing January 20, resulted in the awarding of the \$25 prize to Josephine Spencer whose story, "McClosky and the Cable," will appear in the April number of the ERA. There were thirteen contestants. The judges were: Nephi Anderson, editor of the *Genealogical Magazine*; Elizabeth Cannon Porter, a well known story writer; Attorney Hugo B. Anderson; Mary Connelly, editor of the *Young Woman's Journal*; and the associate editor of the ERA. A minority rather favored "The Gift" by Elsie

Chamberlain Carroll. This story was also secured and the readers of the ERA will have the pleasure, therefore, to enjoy both.

There were thirteen stories received for the February 5 contest, and the winner will be named in the April ERA. The next contest takes place March 5, and monthly thereafter, till June. No story can be entered for more than one contest. Ask the associate editor for particulars.

### Messages from the Missions

Photograph of elders of the London Conference, top row, left to right: G. F. McDonald, L. E. Stoker, I. S. Campbell, M. Hendri, H. J. Layton, Lester Cocking, visiting; C. D. Hunsley, R. P. Stratford; second row: J. P. Egan, C. F. Powell, L. A. Southwick, R. V. Barnes, F. S. Lyman, George Stevens, L. B. Merrill, Robert Jones; third row: W. S. Evans, H. S. Pyne, Leo Egar, Marantha Eccles, Stewart Eccles, president of the conference; J. I. May, E. M. Greenwood, L. K.



Sims; bottom row: O. C. Anderson, J. F. Fowles, L. L. Jackson, J. W. Munson, J. V. Olsen, F. S. Leaver, R. D. Rasmussen. Elder J. J. Fowles, London, December 4: "This group picture was taken with our beloved president Stewart Eccles who recently died in the mission field. The past season's work has proved successful in bringing joy to the laborers and sheep into the fold. Many people in the great metropolis have heard the sound of the gospel either from the street corner or through the means of door to door teaching. Some depression has been felt in the work since the beginning of the great European conflict but there is much good to be done. Through the medium of the ERA we wish to transmit our heartfelt greetings to all the elders throughout the world.

"Lady missionaries of the Eastern States Mission: Back row, left to right: Janette McNeil, Edna Crowther, Minnie, C. Poulson, Gertrude Phelps, Alta M. Johnson, Lona J. Ipsen, Lizzie O. Borgeson; middle row: Annie C. Peterson, Helga Pedersen, Mrs. Leona Monson, Ruth N. Savage, Viola Peterson; front row: Venna Monson, Zelma Peterson.

"The idea of having lady missionaries is new in this mission, but is no longer an experiment. The faithful labors of these sisters have gone far in making the mission what it is today. Neither their devotion can be questioned, nor their industry criticized. Their services have been of great value in tracting, in which capacity they are generally well received. Great credit is due them for the number of cottage meetings they have been able to arrange for and hold, and



they have held some very successful street meetings. In the Y. L. M. I. A., Relief Society and Sunday school, much good has been realized from their work. So splendid has this feature of the missionary work been, that the time is looked for when two or more lady missionaries will be placed in each of the twelve conferences of this mission. These lady missionaries, on invitation, spent the holidays in New York, and were entertained there by a number of different people, including Mrs. David Eccles, Mrs. Henrietta Harvey, Long Island; Ed. M. Horton, Brooklyn; and W. P. Monson and F. W. Riter, of New York. The assignments of the sisters are as follows: Lizzie C. Borgeson and Annie C. Peterson, Boston, Mass.; Janett McNeil and Alta Johnson, New Haven, Conn.; Edna Crowther and Gertrude Phelps, Brooklyn, N. Y.; Ruth Savage and Minnie Poulson, Philadelphia, Pa.; Viola Peterson and Lona Ipsen, Baltimore, Md.; Helga Pedersen and Zelma

Petersen, Office, New York; Leona Monson and Venna Monson, Headquarters, New York."

Elders M. G. Kuhre, president of the Maine conference, writes to the ERA, January 8: "The elders enjoy their work and are determined to increase their efforts for its advancement during the new year. The elders in Lewiston are having great success and quite a number of the people have either applied for or have talked of baptism. We hold meetings in small country school houses, and are meeting with wonderful success. The elders in Portland are making visiting their main work. One of our friends recently bore this testimony: 'I cannot rest; something seems to tell me that I have heard the truth, and it asks me: What are you going to do about it? I wake up at night with this thought upon my mind; I feel it all day, and when my daughter plays your songs something is always telling me: You have heard the truth. What are you going to do about it?' Another friend



ELDERS OF THE MAINE CONFERENCE

wrote me recently applying for baptism and testified that the elders had administered to her when afflicted, and that she had been healed. As soon as the weather will permit we will begin our work in the rural districts. In our meetings we are having some new visitors each night and are much encouraged by the present condition."

Top row, left to right: W. R. Jensen, Greenfield; J. F. Swain, Charleston, Utah; A. W. Hyde, Fairview, Idaho; Lorenzo Standifird, Snowflake, Arizona; L. H. Evans, Ogden, Utah; Geraint Humphreys, Paris, Idaho; O. V. Anderson, Pleasant Green; Alma Kasteler, Salt Lake City; W. Stark, Payson, Utah; James Larson, Thatcher, Idaho. Bottom row: F. S. Emery, Salt Lake City; President I. A. Young, of the Massachussetts Conference, Logan; President M. G. Kuhre, of the Maine Conference, Sandy; Norton Platt, Salt Lake City; Thomas Allen, Provo; and W. H. Joyce, Ogden.



Elder N. J. Anderson, Burnley, England: "We are enjoying our labors very much in Burnley branch of the Liverpool conference. The city has a population of 135 thousand and is a busy cotton-manufacturing center. There are over 200 large factory chimneys that pierce the sky. Owing to the war, trade has been much affected causing hardship generally on the people. But it is still a very busy town. The streets are paved with oval cobbles and the side walks with flat flag-stones. The Burnley people, especially the Saints, have good hearts. Nineteen baptisms were performed in this branch the past year, proving that this



part of England is still fruitful in converts to the gospel. Elders left to right, Lafayette Giles, Salt Lake City, Utah; Niels J. Anderson, Barnwell, Canada; Alfred J. Theurer, Providence; and Vern C. Woolley, Grantsville, Utah.

TO THE IMPROVEMENT ERA:

DEAR BRETHREN: The bearer of this letter, Elder Petrus Johannes Klaphaak, is a member of the Rotterdam branch of the Netherlands mission, where he has presided over the branch during the past six months, and is now leaving us to join the Saints in Zion. Prior to his departure, a picture was taken of the local priesthood of the Rotterdam branch, a copy of which you will find enclosed. I thought



it might be interesting to the readers of the ERA to see that the missions have not been left without men to look after the affairs of the Church, even though the majority of the missionaries have been called home to America. There are two elders from Zion in the picture—the balance are all local men. Trusting the publishing of this picture, with Brother Klaphaak as president will meet with your approval, I remain,

Sincerely,

Rotterdam, Jan. 5, 1915.

LEGRANDE RICHARDS.

# Priesthood Quorums' Table

## Suggestive Lesson Outlines for the Deacons

### LESSON 9

(Text: *The Latter-day Prophet*, Chapter IX: 1-11 particularly)

Problem: What is the evidence that an angel gave Joseph Smith the records from which was translated the Book of Mormon?

Study the chapter. When each paragraph is read, show its bearing on the problem of the lesson by having appropriate questions answered.

How many men in all saw and handled the records? How many men saw the angel handle them and talk about them? Who were they? (See Cannon's *Life of Joseph Smith*, p. 78).

Have a Book of Mormon in the class and read part of the witnesses' testimony. Let the boys look at the book. Compare the way the Lord did to establish securely the Book of Mormon, as a sacred history, with the way scientific historians test an historical event. Historians say that an event, to be historical, must have a witness or witnesses who are willing and able to tell the truth; then, even if the event is a miracle, it is historical, because such witnesses would not imagine the event to have taken place and then tell that it actually did take place.

What, therefore, is our evidence that the Book of Mormon is a sacred record?

Answer the problem of the lesson.

### LESSON 10

(Latter part of Chapter IX: 12-15, and events from other chapters)

Before taking up chapter ten review former work according to the following problem, viz.: By what events had Joseph Smith, Jr., been fitted to organize the "Mormon" Church?

What knowledge did he possess that God and Jesus Christ exist?

Who, then, did he know would be the author of the gospel?

What priesthood or authority did he have to organize the Church?

How did he get it? What other man had this authority given to him? How did he get it? What book did he have that taught the gospel in its purity? How had he obtained it? In what language was it written? How many of the revelations contained in the Doctrine and Covenants had been given by April 6, 1830? (Sections 2-20). What heavenly messengers had taught him? By April 6, 1830, how many years had he been the student of heavenly beings?

Compare Joseph Smith's preparation for leader of the "Mormon" Church with, for example, Henry VIII's preparation for the "Supreme Head on earth of the Church of England." (See any good English history. Note particularly the part of Parliament).

### LESSON 11

(Chapter X)

Problem: How did Joseph Smith proceed to organize the Church of Jesus Christ of Latter-day Saints?

Study the chapter, (See lesson nine, also the Prophet's own account, *History of the Church*, Vol. I, pp. 74-78).

How was the time designated? (See Doc. & Cov., 20:1). How do we commemorate that day now? What laws did it conform to? (Doc. & Cov., 20:1). According to whose will was it organized? What was the office of Joseph Smith in the organization? See paragraph 4 lines 1 and 2 of the text, also Doc. & Cov., 1:3). How did he receive his office? (Compare Doc. & Cov., 26:2). What were signs that followed the organizations? Of what were these signs an evidence?

Answer the problem of the lesson.

## LESSON 12

### (Chapter XI)

Problem: Does the Lord help his servants when they are in need?

Study the chapter. (See lesson nine).

What had the Prophet done to bring on the trouble?

How was he unexpectedly befriended on three occasions?

In which did the Lord give assistance?

What was the value of suffering indignities?

Compare one of the arrests of the Apostle Peter after final ascension of our Savior. (See Acts 5:12-29).

Answer the problem of the lesson.

**Dr. Luther M. Palmer**, family physician to President Brigham Young, and a pioneer resident of Salt Lake, died January 12, 1915. He was born July 5, 1827, in Ogdensburg, New York, and crossed the plains in 1848 to San Francisco, where he studied medicine, and returned to Utah in 1851. He attended President Brigham Young at his death.

**J. M. Christensen**, former president of the Scandinavian mission, and a prominent Salt Lake business man, died January 7, 1915, in Salt Lake City. He was born in Harmstrup, Denmark, January 8, 1846, and at the age of twenty came to America, and to Utah in the fall of 1867. For ten years he was a member of the 15th ward bishopric and at the time of his death a president of the high priests' quorum of Salt Lake stake of Zion. He was highly respected both for his business integrity and for his diligence in the performance of his Church duties.

The sixteenth book of the Faith-promoting Series entitled, "Precious Memories" has been received by the ERA. It is compiled and published by George C. Lambert and the series is designed for the instruction and encouragement of the young Latter-day Saints. The present volume of ninety-six pages contains the suffering and service of Thomas Briggs, in six chapters, and George L. Farrell's missionary experiences in two chapters; "Prepared for the Gospel," "A Prediction and Its Fulfilment," "Judgment Upon an Anti-Mormon," etc. The author expresses the hope that the volume may not only entertain but may tend to promote faith in those who read it, and incite others, whose lives are fraught with incidents that would be faith-promoting, to reduce their experiences to writing and permit him to prepare them for publication.

# Mutual Work

## Stake Work

### Suggestive Ward Report to Stake Officers

A number of stake officers have requested a suggestive outline for a monthly report of the Y. M. M. I. A. of the wards for the stake officers. Complying with this request, the Committee suggest the following, which may be printed on postal cards or paper, and sent monthly by the local secretary to the secretary of the stake for compilation. The matter which would thus be placed in the hands of the stake officers would be of great value, enabling them to have knowledge of the details of the various association activities every month of the year. The blanks might be modified, in each stake, to meet the requirements of the wards of that stake. The Committee are of the opinion and recommend that the officers of each stake print their own report blanks, as the local conditions vary to such an extent that one form would scarcely meet the demands of all the stakes. Hence, stake officers will please prepare their own reports for their own particular wards, from this suggestive outline, adding such new matter or making such changes or eliminations as their local conditions demand. The report follows:

MONTHLY REPORT OF THE Y. M. M. I. A. FOR THE.....WARD. ....  
.....STAKE. ....191....

[The ward secretary, will fill out this report and mail to the stake secretary immediately after the last meeting of each month.]

1. How many weekly officers' meetings have you held?.....
2. Give enrollment of officers including class teachers—.....  
Give average number\* who attended:
  - (a) At weekly officers' meetings.....
  - (b) At regular sessions.....
  - (c) At monthly officers' meetings.....
3. Name any vacancies in your ward organization.....
4. Give enrollment of seniors.....Average attendance\* for the month.....
5. Give enrollment of juniors.....Average attendance\* for the month.....
6. What percent of the ward population is enrolled?.....
7. What have you done to increase your membership?.....
8. What manual lessons did you complete in the senior class?..... In the Junior class?.....
9. What was done in vocational work?.....
10. What was done in scout work?.....
11. How many members have read one or more of the books of the reading course?.....
12. What did you do in contest work?.....
13. What was done in social work?.....
14. How many ERA subscribers do you lack to make up your five percent?.....
15. What percent of the Fund has been collected?.....

What measures have been taken to secure the balance?.....

Remarks: .....

.....President .....Secretary

\*To obtain average, add number in attendance at each meeting, and divide by the number of meetings held each month.—Ask the bishop or ward clerk for population.



## Organization and Membership

### Elimination of Dead Material

BY PRESTON D. RICHARDS

Some officers and teachers in ward associations are always an obstruction to progress in M. I. A. work. They may be considered as dead. One of the most important and difficult problems with which we have to deal is how to get rid of these dead ones.

There has recently come to our attention a case which we are sure will afford much help to stake officers who have similar problems in their own stakes, and we are sure there are similar cases in—we were about to say, every stake of Zion.

The wide-awake stake aid had observed, during his visit to the regular meeting of the ward association, that the second counselor to the president was the moving spirit and the real leader of the association. On account of his labors, the association was doing good work in the way of preliminary programs and class work, and, in fact, it was considered one of the good associations of the stake.

After the dismissal of the meeting the stake aid made careful and discreet inquiry into the work of the officers of the association and his observation was confirmed, viz., that the second counselor was the real leader.

The other officers and members disliked to complain or talk of the matter and this made it difficult for the stake aid to learn the real condition, but after persistent inquiry he discovered that the other officers of the association were discouraged and the second counselor told him he expected to resign at the close of the season's work. He learned that the president, notwithstanding he was a thoroughly good man, was not popular with young people, he could not see into their hearts, he had forgotten his own feelings when a boy.

The officers and members had honored the president in his position for three years, but all that time he was dead to the glorious possibilities and golden opportunities of M. I. A. work. He was a clog in the wheel, an obstruction in the pathway of progress. The wide-awake stake aid reported the case to the newly appointed wide-awake stake superintendency who called on the bishop of the ward and explained the situation to him. The bishop was surprised to learn that the ward president was not efficient, he had supposed that as the association was doing fairly good work that the president was the man to whom the credit for this condition was mainly due. He was also surprised to learn that the second counselor was the real leader in the association. The bishop was convinced that for the good of the young people of the ward a new president should be appointed and the stake superintendency secured from the bishop the authorization to call on the president and talk the matter over with him. Accordingly, the superintendency called on the ward president at his home and talked the matter over with him in a very kindly and prayerful manner. The president was persuaded that he was not in touch with the young people, and, therefore, requested his bishop to release him. His request was granted, and at the suggestion of the stake superintendency the second counselor was made president. The officers and members were delighted with the change, and the association is now pointed out as one of the banner associations in Zion.

Come, brethren, discreetly remove the dead material, and let the work advance.

## Vocations and Industries

### Monthly Consultations

BY CLAUDE RICHARDS

FELLOW MEMBERS: "Are you impressed with the true religion in Vocational work?"

Your committee of the General Board urges at this time that you do one thing, namely, hold a monthly vocational officers' meeting every month in your stake. Make this meeting a part of your monthly joint stake and ward officers' meeting. You will remember that the Committee on Stake work has earnestly advised a monthly M. I. A. departmental meeting for all stake and ward officers. In many stakes this meeting is held in connection with the stake priesthood meeting. By "departmental" is meant that after preliminary exercises the workers shall separate into departments. The superintendents will meet by themselves, and likewise the secretaries, Senior class leaders, Junior class leaders, those in charge of athletic and scout work, special activities and any other vocational workers. In each case the stake officer will conduct the exercises. This departmental feature will increase the attendance at the monthly meetings, and will also furnish members of the respective departments the opportunity to consider with care and profit their own particular line of M. I. A. work, their own specialty, if you please. You are aware that this is a day of specialization. Our whole movement of Vocations and Industries is founded on specializing. As vocational counselor you will say to the boy in your ward: "Choose a vocation; specialize and become efficient." Let us put this question to ourselves. What about our own case? Vocational work in our splendid organizations has been selected for us by those in authority as our special work in the M. I. A. We have accepted that call to become specialists in this splendid department of true religion. We have adopted this vocational work as our specialty in Church work; as our avocation. Now, shall we specialize? Shall we become efficient in this part of God's work? The opportunity is before us; shall we use it? *In your stake will you help to make these vocational meetings hum?*

A SUGGESTION. For your first meeting have a lively discussion on the Boys' Half-Acre contest and the City Boys' Industrial contest, using as your guide the instructions sent to you by our committee.

Do you know that thirty-three thousand boys and young men in the Church are in need of our services.

## Class Study

### On Teaching

BY ANDREW A. KERR

THE RELATIONSHIP OF THE TEACHER TO THE LESSON AND HIS WORK

1. Look to the details, such as—fresh air, light, heat, etc. Seat the students in front of you. Remove things that invite play. Don't scold if the pupils play, if you haven't removed the playthings.

2. Be free with the pupils, but still be the teacher.

3. Be master not dictator. Get in, yourself, and work—practical example is better than mere precept.

4. Don't put off preparation until ten minutes before meeting time. Avoid books and outlines in class. Have a vast fund of information at hand. Keep abreast of the times. Avoid excuses for lack of preparation. The best way to do is to be prepared. You value your time, why not value theirs. Take nothing for granted by way of preparation. Don't depend on home preparation. Make your questions definite. Make your questions mean something. Use simple words. Big words do not hide ignorance. Be prepared for the worst condition. Be cheerful. Be enthusiastic—it is contagious. The teacher's mental attitudes are reflected in the class. Believe what you teach—if you don't—then do not teach it. Inspiration, plus perspiration, plus enthusiasm, bring best results. Don't be late. Be regular in attendance. Don't think the course of worlds will be changed if the boy doesn't get his lesson. Socializing the individual, not information imparted, counts. Don't be discouraged. Keep on never-minding.

#### THE RELATIONSHIP OF THE TEACHER TO THE BOY

1. Consider the boy has some rights.
2. Don't forget that you were once a boy.
3. Get the boy's confidence and then keep it.
4. Believe in the boy. In the general run of things environment has more influence than heredity. Adolescent period: The boy may fall to the gutter and later pick himself up. Curious period—let him ask questions. Don't be afraid to say, "I don't know." Don't try to bluff. Don't get angry.
5. Don't let your acts belie your words. Don't give the boy the ten commandments and you yourself use the same ten commandments with the "nots" left out.
6. Be optimistic. Your opinion doesn't always decide. Examples of this are Webster and Kelvin.
7. Get the boy's point of view. Find out his likes and dislikes. Play upon his likes—avoid his dislikes. If the lesson is wearisome, change it.
8. Be tolerant.
9. Be interesting. Don't entertain merely; instruct.
10. Use praise wisely—chide gently. Illustrations are good to use.

#### A TEACHER'S TEN COMMANDMENTS

1. When it is time for class thou shalt have no other business before me.
2. Thou shalt not make unto thyself any graven images of vain conceit.
3. Thou shalt not bow down thyself to the god of Ignorance nor serve him.
4. Seven days shalt thou labor and then not do all thy work.
5. Honor thy calling and profession that thy name may long be remembered.
6. Thou shalt not kill time.
7. Thou shalt not be given to excuses.
8. Thou shalt not be unprepared.
9. Thou shalt not act falsely in thy dealings.
10. Thou shalt not covet thy neighbor's ability. Thou shalt not covet thy neighbor's work, nor his wages, nor his plans, nor his schemes to educate his fellows.

To compensate for that,

A TEACHER'S SYMPHONY, MAY BE:

"To teach man to be content."

"To seek refinement rather than fashion."

"To be wealthy, not rich."

"To study hard, think quietly," (act honestly).

"To listen with open heart."

"To bear all cheerfully and bravely."

"To let a richness of life spring up unconsciously through the commonplace."

"There is no death to the faithful teacher who has inspired the children to go onward and upward. The greatest immortality comes to those who are ready for any sacrifice to do good. Such a life increases in a geometric ratio forever."

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## M. I. A. Day

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### Contests, 1915

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At a recent meeting of the joint committees of the Y. M., and Y. L. M. I. A., the following recommendations relative to contest work were made:

1. AS TO CONTESTS ON SUNDAY NIGHTS: That contests, that is, try-outs or exercises calling for adjudication, be not held on Sunday night.

2. AS TO ACTIVE MEMBERSHIP: That for the present year, we leave the question of what constitutes active membership to the various stakes, encouraging them to raise the standard as high as possible; that for the next year, in order to become eligible for contest work a member must have been in attendance at regular class meetings at least five times prior to April 1st.

3. AS TO TIME LIMITS: That all contestants in story-telling and public speaking, so desiring, shall be warned by the time keeper at the expiration of nine minutes and ten minutes. Contestants exceeding ten minutes shall be discounted 5%; exceeding eleven minutes, shall be disqualified.

4. AS TO PUBLIC SPEAKING: The contestants are referred to an article in the February number of the ERA on page 367, on "Originality in Public Speaking," and each superintendent or ward president should read this to all members entering the public speaking contest.

Public speeches for contest must be strictly original, and violations of this rule will disqualify the contestant.

5. THE MIXED DOUBLE QUARTET: The committee further recommends that the following be published in the "Journal" and ERA.

On account of some misunderstanding of our instructions as to the Mixed Double Quartet, we make the following statement:

All three numbers (a, b, c.) must be sung at all contests by the members of each Mixed Double Quartet. Judgment will be rendered on each number, but only the winners of c, (Lead Kindly Light) will be entitled to further contest and at the grand finals will be the only group receiving the gold medals.

Decisions will be rendered, as above stated, on the a and b numbers but this decision should not effect the judgment of the c number.

The arrangement in relation to this feature of the contest work was made not only in order to lend interest in male and ladies' quartet singing, but to establish specially the Mixed Double Quartet as a permanent organization in each ward association.



## Passing Events

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**Fanny Crosby**, the well known hymn writer, died in Bridgeport, Conn., February 12.

**Eli Harvey Peirce**, business manager of the Salt Lake Tabernacle choir, telegraph operator, singer, actor, and book collector, died after a four-days' illness, February 9, 1915. He was born in Salt Lake City, September 27, 1850. His collection of 2,600 volumes of literature on the "Mormons" was purchased some year and a half ago by Harvard University, for \$6,000.

A hurricane, earthquake, and tidal wave swept over Manua, of the Samoan group, on February 10. Entire villages disappeared. The fury of the wind was unbelievable. Iron roofs were blown ten miles, and the very soil was torn from the coral rock. Even coffins in new made graves were left exposed. Five thousand inhabitants are left destitute.

**Edwin S. Hinckley** was chosen, January 21, by the Board of Trustees, to be Superintendent of the Utah State Industrial School, Ogden, to succeed Dr. E. G. Gowans, who became State Superintendent of Public Instruction, on January 4 last. Mr. Hinckley is a graduate of the Brigham Young University of Provo, where he was dean of the teachers' college; and he attended the University of Michigan for four years, specializing in geology and education. He began his teaching career in his native town Fillmore, Millard county, Utah.

The Mexican situation appears to be more complicated and unpromising than ever. On the 16th of January the convention of constitutionalist leaders in Mexico deposed provisional president Gutierrez and selected Colonel Roque Gonzales Garza to succeed him. Garza fled from Mexico City, January 27, for Cuernavaca where the convention government was to be established. There are now four or five provisional presidents of the republic. Among this number is General Francisco Villa who proclaimed himself in charge of the Mexican presidency, on February 3. He appointed three ministers to take charge of the civil government.

**Mrs. May Wilcken Cannon**, president of the Woman's Press Club, and first counselor of the Young Ladies' Mutual Improvement Association of Liberty stake, died on the 14th of February, at the L. D. S. hospital. She was born in Heber City, January 8, 1870, and was the daughter of Charles H. and Eliza Reich Wilcken. She graduated from the University of Utah, and was married to President Hugh J. Cannon of the Liberty stake, October 1, 1890. She accompanied her husband on missions to Switzerland and Germany, in 1903, and was a faithful and active worker in the organizations of the Church. She had a family of seven children the oldest of which is twenty-three years and the youngest seven.

**Prize Essay.**—The National Education Association, through the generosity of a California resident, and in connection with the Panama-Pacific International Exposition, offers a prize of \$1,000 for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching Into the Public Schools." Notice of intention to file an essay must be given the secretary, D. W. Springer, Ann Arbor, Michigan, by April 1, 1915.

Further particulars will be gladly furnished by him. The essays are limited to ten thousand words and must be in possession of the secretary by June 1, 1915. Six typewritten copies must be furnished so that the preliminary reading may be done independently.

**Alexander Graham Bell**, the inventor of the telephone in 1875, has lived to see the day when his voice can be heard across the continent. On the 25th of January last he spoke from New York to California, a distance of 3,400 miles. He spoke to Mr. Watson, his assistant. The first words he said were: "Are you there?" Mr. Watson answered, "Indeed, I am," and as he did so he threw up his hands with a whoop of joy. This was the first official talk between the western and eastern gates of the United States, over a telephone line whose wires span cities, prairies, snowy mountain peaks, rivers, and chasms, and hummed the words from ocean to ocean in the twitch of an eyelid.

**The M. I. A. Boy Scouts of America**, who are affiliated with the National Organization, celebrated, during the week February 7-13, the fourth anniversary of the founding of the Boy Scouts of America in Washington, D. C., February 8, 1911. There are about 2,000,000 boy scouts in the world, one-sixth of whom reside in the United States. There are over 1,200 M. I. A. scouts registered with the national organization, and more than 3,000 doing scout work in the wards of the Church. The number is rapidly increasing, and systematic efforts are being made to effect a strong and united organization in the Y. M. M. I. A. They are represented by Major Richard W. Young in the National Council, by Dr. John H. Taylor as Scout Commissioner, and are supervised by about sixty scout masters. The movement has the hearty support of leading Church officials.

**Education in Utah** is flourishing and forging on with great strides. During 1914, according to the tenth biennial report of the state superintendent of public instruction, \$4,570,085, were expended for school purposes. There were 96,679 children in attendance with a school population of 117,682; that means an increase since statehood, in 1896, of 28,793, in attendance, and 38,239 in population. The valuation of school property is now \$8,963,579, as against \$1,386,851, in 1896, an increase of more than seven and a half million dollars. Counting the school year 180 days, Utah expended daily for schools, during 1914, \$25,411 per day, or more than \$12,000 for each day in the year. Out of 2,600 teachers 600 are males, and 2,000 females. In the forty-four high schools of the state there were 7,444 pupils enrolled and 640 graduates, taught by 400 teachers—130 men and 270 women. The teachers received \$1,839,690 in salary, and the sum of \$813,576 was spent for new buildings. Text books cost \$186,202.

**A direct prohibition bill** was introduced January 20, into the Senate of the Utah State Legislature, by Senator John H. Wootton, at the request of the Utah Federation of Prohibition and Betterment League, John M. Whitaker, president; and the Municipal League of Utah, Thomas H. Burton, chairman of the law and legislative committee of that league. The signers said to Senator Wootton, in their invitation to him to introduce the bill, that it is "the sincere hope of the better element throughout the state that this measure be given prompt attention and speedy approval." The bill consists of 7,000 words or more, and prohibits the "manufacture, sale, or keeping, of liquor or strong drink of whatever description." It excepts wine for sacramental purposes, and alcohol and wine for medicinal purposes through physicians prescriptions. The act is to take effect on the first Monday in June,

1916. On February 11, after six hours of debate, the bill passed the Senate by a vote of fourteen to three. Senators voting for the bill were: Bradley, Chez, Colton, Cottrell, Craig, Eckersley, Evans, Funk, Hansen, Reynolds, Rideout, Seegmiller, Thornley, and Wootton; voting against it: Dern, Wight, who changed his vote to aye to move a reconsideration, and Ferry.

**Prohibition in the United States** appears to be progressing: During the month, Arkansas declared for state-wide prohibition, and on January 14, both branches of the Alabama legislature passed a prohibition bill by large majorities. On February 9, the Colorado Senate, passed a state-wide prohibition bill by a vote of 27 to 4. On the 11th, the Senate of the Utah legislature passed a bill prohibiting the manufacture and sale of liquors in the state of Utah by a vote of 14 to 3. On February 12, the Iowa Senate adopted a constitutional amendment providing for state-wide prohibition by a vote of 29 to 10. In this connection "Collier's Weekly" quotes from the editor of the "Arkansas Fruit and Farms," giving the condition on the border of the state between Oklahoma and Arkansas as follows:

"The liquor interests advocate that prohibition does not prohibit, but the record here in Fort Smith shows that the curse has been eliminated to a point where our jails are empty, our police half of what it was when we had saloons, the cost of feeding prisoners is less than fifty dollars per month as compared to nearly a thousand a month under wet conditions, and our city jail is now used as a lodging house for the transient poor. No arrests occurred in Fort Smith from Thursday morning to Saturday morning, which included New Year's Day."

The same paper also gives this quotation from a letter received from Waterloo, Iowa, and adds, "This is our idea of progress:"

"The saloons in Iowa have been dwindling, and are being chopped off here and there through one action or another for the last number of years. In 1910 we had nearly 4,000 saloons in the state. Today we have whittled them down to about 560, and we have, through court actions and other actions, 150 of these to be closed between now and July 1 next. Des Moines, our capital, is to close its 86 saloons on the 16th day of February under a vote of the City Council."

In answer to inquiry from George Albert Smith and Richard W. Young, of Utah, Hon. J. B. Case, President National Irrigation Congress, Abilene, Kansas, says:

"Prohibition in Kansas has brought clean towns, permanent prosperity and a high standard of morality. Ninety-five per cent of voters would indorse prohibition today. My experience dates from 1871 and any former Kansan who declares prohibition a failure here misrepresents facts. Our money goes into homes and happiness. Our bank deposits are overflowing. New generations who have never seen a saloon are making model citizens. No one thing ever was of so much value to the state industries and social life as prohibition. No law in Kansas is more rigidly enforced than prohibition."

**The Submarine.**—The recent announcement that the submarine U-21 had rounded the north coast of Scotland and raided the merchant fleet of England on her western shores was perhaps the most depressing thing to England of all the present war. Before the present conflict in Europe broke out, naval experts declared that the new inventions looking to the perfection of the submarine system of warfare meant the annihilation of the great dreadnoughts, just as Eng-

land, by the construction of these great vessels, had practically thrown into her junk-pile all of what then became an inferior almost useless navy. Experts point out the almost defenseless condition of any nation whose commerce and navy could be brought within the radius of the submarine. This great terror of the seas is intended to destroy the naval supremacy of any country. Germany cannot be reached. Her ships of war have either been destroyed or put securely under cover. Her commerce upon the ocean has been destroyed. The work of raiding the seas through the submarine is therefore her only and last resort, and she intends that England shall pay dearly for her command of the seas. It is said that the submarine has now a radius of 2,500 miles. If so, the damage which Germany can do to the commerce of Great Britain is limited only by the number of effective submarines she can put in operation. England is at a disadvantage, because, in the matter of submarine attacks, her position is wholly one of defense, and she is now very greatly exercised over the invention of some sort of craft that will counteract the dangers of German submarines. Up to the present, her light cruisers have been relied upon for that work. England will undoubtedly commence the construction of a submarine flotilla that shall as far as possible, counteract the Germans, but the sea is so large that its fogs and its tempests make it almost impossible to patrol. When the calmer weather comes, it is not unlikely that an effort will be made to circumscribe the whole German submarine system to as narrow a locality as possible. If Germany now endangers England, it is not unlikely that before long Russia will attack Germany. Germany is now in control of the Baltic sea, and still maintains her commerce with the Scandinavian countries. The Russians, with an adequate system of submarines, might even become a greater menace to that part of Germany's trading than Germany is to England on the open sea. Germany is very concerned lest the United States should undertake the construction of submarine boats for sale to European countries, especially to Russia.

For the present, England no doubt will be compelled to furnish a number of war vessels to escort her merchant ships beyond the reach of the German submarine. It may here be said that the submarine is a vastly greater factor in the present war than airships. The latter are merely auxiliaries, at the best. The submarine may become a dominating agency of war. Its possibilities, experts tell us, have barely begun. Only a year ago it was an experiment; today it has been developed into one of the most effective means of warfare that has ever been discovered. Its secrets have been guarded by the Germans for a number of years, as they realized it would be the most effective means which that country could invent to combat the naval power of Great Britain.—JOSEPH M. TANNER.

**The great war** in Europe continued unceasingly during the month with little change. The British authorities announced that 147,000 men constituted the loss of Great Britain during the past five months. Taking this figure as a basis it is clear that more than 500,000 men have been lost in the battlefields during the first five months, which means about three thousand each day. It is no wonder that the German emperor should express himself, as he did recently, that "the losses have been discouraging."

On January 24th, a British squadron, composed of five large battle cruisers and a number of smaller vessels, met a German squadron of four battle cruisers and a number of smaller craft somewhere in the North sea near the Frisian islands. The British ships were superior in gun power and the contact resulted in the German ships withdraw-



ing into the protection of their mine fields. One German ship, the "Blucher," was sunk and the British battle cruiser "Lion" and the destroyer "Meteor" were damaged by the Germans and towed into port. This battle was celebrated in London as a great victory, while Berlin declared that at least one British cruiser had been sunk, and considered the honors equal. Up to January 19, no material change was reported in Poland or Galicia. The Russians were reported advancing steadily through Bukowina. In the west, on January 14, Kaiser Wilhelm was a spectator of the German success in which his army captured the heights of Vregny and drove the French across the Aisne. The French claimed that the floods compelled them to cross the Aisne. The Germans, in the west, particularly in Belgium, held up the conflict on the battle line's extremities. On January 18, a fleet of German aircraft bombarded the English towns of Yarmouth, King's Lynn, and other parts on the Norfolk coast. Considerable damage resulted and four lives were lost.

January 21.—British aeroplanes bombarded Zeebrugge, Burges, Ostend, and Essen. German aeroplanes bombarded Dunkirk.

January 26.—Turkish outposts reached the Suez canal and fought at Elkantara.

January 28.—Russian torpedo boats sunk many Turkish vessels in the Black sea and bombarded Trebizend.

January 29.—Germans destroyed a French regiment in the Argonne forest.

January 30.—German submarines sunk the British steamships "Kilcoan," "Ben Cruachan," and "Linda Blanche," in the Irish sea.

January 31.—German submarines torpedoed the British steamships "Tokomaru" and "Icaria" off Havre, which were carrying food to the continent. The Russians claim sweeping victories over Ottoman forces in the Caucasus, and at Tabriz.

February 1.—Both Russia and Germany claim success in several severe engagements northeast of the lower Vistula.

February 2.—Great Britain notified Washington that hereafter all foodstuffs from America, destined for Germany, Austria or Turkey will be regarded as conditional contraband. Preparations are made in England to fit out a "mosquito fleet" to detect the presence of submarines along the coast and to sein for floating mines.

February 4.—The German Admiralty announced to the world: "The waters around Great Britain and Ireland, including the whole of the English Channel, are declared a war zone from and after February 18, 1915.

"Every enemy merchant ship found in this war zone will be destroyed even if it is impossible to avert dangers which threaten the crew and passengers.

"Also, neutral ships in the war zone are in danger, as in consequence of the misuse of neutral flags ordered by the British government on January 31, and in view of the hazards of naval warfare, it can not always be avoided that attacks meant for enemy ships endanger neutral ships.

"Shipping northward, around the Shetland Islands, in the eastern basin of the North Sea, and in a strip of at least thirty nautical miles in breadth along the Dutch coast, is endangered in the same way."

February 10.—The United States government sent a note to Great Britain, making friendly observations on the use by British ships of neutral flags, and at the same time dispatched a communication to Germany, inquiring what steps will be taken by German naval commanders to verify the identity of ships flying neutral flags in the recently proclaimed zones of war around England and Ireland.

The **Jitney**, a new word in the language, has appeared in Salt Lake City and Ogden; it is more than a word; it is an auto bus in competition with the street railways. The idea is working east from the extreme west, and according to a coast paper here is an estimate of the business the jitneys were doing late in January:

City	Number Cars	Daily Receipts
San Francisco .....	300	\$2,400
Transbay cities .....	450	3,600
Los Angeles .....	1,050	8,400
Portland .....	75	600
Seattle .....	500	4,000
Totals .....	2,375	\$19,000

Ogden and Salt Lake City commissioners are figuring out whether to permit the jitneys, and if so, what the regulations shall be.

The **Utah Legislature** met in the new state capitol on Thursday, February 11, 2 p. m., and had as their guest David J. Palmer, Commander-in-Chief of the G. A. R. It is expected that all the state offices will be opened by August 1.

## Improvement Era, March, 1915

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